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# The Living Church

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# The Living Church

VOL. XXIX.

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## Editorials and Comments.

### The Living Church

With which are united "The American Churchman," and "Catholic Champion."

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HERE is much of comfort to be derived from the lesson of the Ascension. It was the triumph, the culmination, of the Incarnation. That which had begun when the Power of the Highest had overshadowed the simple Virgin, was not to end in time, but was to last for all eternity. The Ascension was the guarantee of the eternal life of mankind in the heavens. Having assumed the nature of mankind, the Son of God never threw it off. Having preached to the spirits in prison, He had now ascended to that place where are the many mansions to be prepared for them and for us. The Ascension is the seal of the ultimate triumph of the Christian religion.

But it also brings a more direct and immediate comfort. The triumph of the Incarnation was attended by the simple command to the disciples—wait!

How utterly contrary to all human ideas was this command! The enthusiasm of the Mount of the Ascension would have seemed the very spirit in which to begin to fulfil the newly given command to go into all the world and preach the gospel to every creature. One would say that now was the time to strike, when the iron was hot.

But no, one thing was lacking. The power of the Holy Ghost was not yet theirs. The intellectual stimulus had been given, but not the spiritual. After the exaltation of the Ascension must first come that calmness, that quietness of spirit, which could fit the apostles to receive the Holy Spirit. They must "Be still," and know that He is their God.

The lesson of waiting is, in all days, the hardest for the Church to learn. We plan great things for the Church; we look over the field and see how our defenses might be strengthened, how, if we seized our opportunities, more men might be led to see in the Church of God the "King's Daughter who is all glorious within," how we might so act as to rub off some of the human accretions which many centuries of constant warfare have added to the Church; we give the intellectual stimulus; and when it seems as though our triumph might be imminent, comes from God the command: Wait; "It is not for you to know the times or the seasons, which the Father hath put in His own power."

The Church cannot do the divine will by only voting in her many conventions. She must quietly pray that there may be another opening of the heavens that the Holy Spirit may again enter with renewed energy, and—wait.

Out of the waiting, out of the praying, out of the quietness induced by the season of meditation and prayer, will sometime come the new Pentecost to the Church; but the "times or the seasons" are in the power only of the Father, who will act in His own good time.

#### IS THERE A DECADENCE OF THE CHURCH'S INFLUENCE?

WE ARE indebted to *The Churchman* of April 25th for publishing the full text of Captain Mahan's paper before the New York Church Club on the subject, "The Apparent Decadence of the Church's Influence." We are now able, therefore, absolutely to disprove the mistaken assumption upon which the paper was written. Captain Mahan begins:

"The attempt to deal with the question before us this evening owes its origin, in part at least, I believe, to the suggestive but saddening address made to the Club at its last annual dinner by Dr.

McConnell, who was then one of our guests. As I then understood him, the statistics, figures, show that the Church, which at one time was rapidly growing in this country, has now ceased to increase in numbers; not indeed absolutely, but relatively to the increase of population. Our percentage of membership does not increase; while a still more ominous feature is that the number of the clergy does not even increase absolutely to any appreciable extent; that the gain scarcely makes good the loss from year to year, and that consequently the body of clergy to minister to the spiritual wants of the lay communicants is relatively decreasing."

Captain Mahan's authority, then, for this gloomy statement, is the Rev. Dr. McConnell. But Dr. McConnell, unhappily, is not distinguished for his accuracy, and it certainly was unlike Captain Mahan, of all men, to base an essay on alleged facts that he had taken no trouble to verify.

It is obviously possible to compare the growth of the Church with the growth of the Nation only between census years. Had Captain Mahan referred to the *Living Church Quarterly* for 1901, page 310, he would have discovered a comparison between the increase in the number of communicants (the only factor upon which Church growth can be computed in our present system of reporting statistics) and the growth of the nation, between the two census years of 1890 and 1900, with the following results:

In 1890 the population of the United States was 63,069,756, and the number of communicants of the Church 504,898, being one communicant in 125 of the population. In 1900 the population was 76,295,220, and our communicants 712,997, being one of the latter in each 107 of the population. Accordingly, the Church not only held its own "relatively to the increase of the population," in spite of the fact that that increase was largely in natives of southern and eastern Europe who are absolutely alien to our Communion, but also made the relative gain from having one communicant in only 125 of the population in 1890 to one in 107 in 1900.

This, all things considered, was really a remarkable increase, and there is no reason to believe that a like increase is not still made.

Neither is it true that "the gain" in the number of clergy "scarcely makes good the loss from year to year." In 1890 we had 4,081 (foreign mission field not included), being an average of one to 124 communicants, or to 15,454 of the total population. In 1900 we had 4,856, being one to 147 communicants, or to 15,711 of the population. This of course is a less relative increase of clergy than of communicants; but so there ought to be, until, at least, there are 200 to 250 communicants to each parish priest. Even allowing for the considerable number of non-parochial clergy, there are a less number of communicants to each of the parochial clergy than that. This, certainly, does not bear out the statement that "the gain scarcely makes good the loss from year to year." Moreover, nearly all our divinity schools are at the present time filled to their fullest capacity, the number of candidates for orders is greater than ever, and the outlook for the future supply of clergy better than it ever has been heretofore.

WITH MUCH of Captain Mahan's paper and with much also, which the venerable Bishop of Central New York has written concerning it in *The Churchman* of last week, we are in entire sympathy. In spite of Captain Mahan's initial error in fact, it seems at least possible that there is an increase in worldliness, combined inevitably with a decline of spirituality in the Church. Of this, however, it is not easy to be sure. Religious forces are changing all about us, in the decadence of the Protestantism that once was the foundation of the nation's religion, and the Church is not strong enough numerically to counteract this demoralizing influence on the people at large. Rather is she affected by that increasing irreligion about her. Yet at the same time, never were the evidences of spiritual growth in the Church—more frequent Communions and use of the Divine means of grace—more discernible than within the past decade.

The Church has her problems and her failures. But lack of growth, absolute or relative, is not one of them, and it does not help matters to adopt the hasty inference that it is. And as two following speakers at the Church Club hastened to attribute the conditions which they believed to be different from what they are proven by statistics to be, to the Oxford Movement, it is evident that the results of the Oxford Movement are abundantly vindicated by this examination of statistics.

WE MIGHT stop here, for obviously a consideration of con-

ditions based on false premises is of limited practical value. But in spite of this handicap which must modify all that follows in Captain Mahan's essay, the latter has in it so much of thoughtful value that we cannot forbear some further reference to it.

Apart altogether from numbers, Captain Mahan believes that there is a decadence in the spirituality of Christian people, and we fear we must agree with him. He finds a decadence in that personal religion which once was the mark of the Christian believer, whether in the Church or outside, and we must again reluctantly agree with him. He suggests as the cure:

"Restore Personal Religion, the direct relation of the individual soul to God, to that primary place in the Christian scheme which it has momentarily lost; and relegate to their subordinate consideration all those external works which have usurped its place."

This is excellent advice, so far as it goes; but Personal Religion on the part of other people cannot be brought into play by a mere exercise of the will. It becomes necessary to consider what has caused this decay of Personal Religion, and what means can restore it.

We have already said that the shifting of Protestantism from firm, almost idolatrous belief in the sacred Scriptures, to its present weak hold upon them, with the accompanying decadence in religious power of the denominations, is one of the marked characteristics of the day. The Church, being so largely influenced by the Protestantism about her and within her, shares in this inevitable decadence of spirituality. Hence, while we have no decline in statistical growth, we cannot but feel the intangible evidences of the growing irreligion among our people. There is no longer, among many, the firm hold upon a personal Saviour, the firm belief in the Incarnation and the Atonement which once were the characteristics of orthodox Christianity. Popular preachers deride or obscure or simply ignore the foundations of Faith upon which alone Personal Religion can rest. We listen to sermons on social questions and to sermons calculated simply to amuse the people; and then we wonder that gradually the people are losing their interest in things spiritual, are neglectful of church going and, especially, of the sacraments, and are apathetic in their support of both parochial and general Church work. Philanthropical work shows no such decadence in support; schemes for social uplifting never were so well supported. It is evident that by putting philanthropy *in place of* religion, we have put the effect before the cause, and have superseded the latter by the former. And where the clergy have sought simply to amuse their people, they have inevitably learned or must learn the lesson that the Church cannot compete, as an amusement agency, with the clubs and the theatres.

The cure, then, is to put religion back into the first place, from which it has been crowded out. We have no quarrel with what is termed institutional work; we are advocates of every form of practical work for the bodies and the minds of men as well as for their souls. These, however, ought to be the fruits of a "pure religion and undefiled," and not a substitute for it. Let the sacraments and other means of grace be preached honestly to the people, let them be given the opportunity for frequent communions and be encouraged to come to them, let the beauty of the life hid with Christ in God be shown to them, and we shall have, not less philanthropy, but more religion. This, and this only, is how Personal Religion may be revived among the people.

We add only a word of regret that any could have been so blinded by prejudice as to attribute the modern irreligion to the Oxford Movement, which has been the conspicuous factor in opposition to this false Christianity that has been preached from our pulpits and practised by our people. We shall not argue the matter; for one need only to look about him to see its truth. The assertion must seriously discredit the fair mindedness and, certainly, the breadth of vision, of those who made it.

COLLECTING our thoughts as to last week's diocesan Conventions, we find the Correction movement, so far only as the present time is concerned, condemned by the large Dioceses of Pennsylvania, Washington, and New Jersey, supported by the splendid vote of the Diocese of Florida, in which the lay vote of every one of the missions represented and of five out of nine parishes was for the name "American Catholic Church," postponed by Tennessee and Alabama; the magnificent plea for the movement made by the Bishop of the former Diocese, and the happy summary of the case by the Bishop of Florida being

among the most notable features of the deliberations. It is to be observed that the Diocese of Washington refused by a large majority to declare that no change was to be desired, while in Pennsylvania, where the High Church representatives on the committee worked successfully to modify the report of the committee against immediate change, which they deemed more helpful than to bring in a minority report, it was expressly stated by the chairman of the committee that nothing beyond the question of immediate change was involved in the vote. The report of the committee is indeed a creditable paper, although its conclusion is the opposite of its logic. We do not wonder that after undergoing this Convention, our friend, the Rev. Robert Ritchie, is led, in his letter printed in another column, to characterize the committee's report as "a bumble-bee" with "fine gauzy wings" and "furrows" in its back "made by our heifers," and "a sting" in its tail. We only wish those heifers had made their furrows somewhere else than on the bumble-bee's back. We do not purport to be experienced agriculturists, but we should judge the latter to be a bad place for a heifer to plow.

It is evident that the Name controversy has now resolved itself into one of Progress versus Inertness. The sections of the country in which the Church has to contest her way to obtain a footing, where she does not have numerical or social prestige to fall back upon, are earnestly desiring a correction. The sections that are content merely to grow on the strength of their grandmothers' piety and their grandfathers' purchase of a family pew, are opposed to it. We had hoped for a larger statesmanship on the part of Eastern Churchmen. Their votes—in Pennsylvania, in New Jersey, and in Washington—have proven their inability to grasp large measures, or successfully to grapple with broad questions of administration. They have been content to count the eminently respectable brownstone dwellings that are inhabited by Churchmen in their own conservative cities, and to ask which of these Churchmen is troubled by the Protestant name, in utter disregard for the crying needs of the Church at the front. They are content with the selfish position which is stated in all its baldness in the Pennsylvania report, and which may be summarized: We are the Catholic Church. We have the blessings of God. If other people don't find it out and come to us for those blessings, what is that to us? See ye to that.

But the Pennsylvania report has stated the question in a nut-shell in one terse sentence, which it is difficult to reconcile with their negative action:

"If the original Catholic significance of the word Protestant had been more clearly borne in mind, and if it had not fallen in popular usage into the purely negative sense of opposition to Rome, it is probable that the present agitation for a change of the name of the Church would not have occurred."

We may otherwise state this grave discovery: If *black* meant *white*, then there would be no reason for saying *white* when one does not mean *black*. Consequently, we will continue to say *black* when we mean *white*.

Truly it was a weighty discovery of the committee!

The net result of this Pennsylvania-New Jersey-Washington vote is that the ideal of looking beyond the era of quarrels in order to wipe out whatever of sectarianism has attached itself to us, that we may look forward to an era of reunion, especially of the non-Roman world, and may prepare ourselves for it, is too high for Churchmen in these Dioceses. The mission field asked for bread and it has received a stone. It asked for help in presenting the Church to the overwhelming population from all parts of the world, and the help is refused. True, Philadelphia will continue to send money to the West and the South, as she has always done with prodigal liberality. But we are in need of something better than money, and that the Church has, so far as those Dioceses are concerned, refused to give us.

It is encouraging to compare the meagre growth of these eminently respectable Dioceses that have chosen to block the progress of the Church, with the growth of the Dioceses that are on the side of progress. It does not require a mathematical expert to see the rapid movement that is changing the balance of power within the Church. Wise statesmanship now would have proven a cohesive force in the American Church; and our friends in the Eastern Dioceses have failed to exhibit it.

One passes with an indulgent smile the feeble anti-Roman phrases contained in the Pennsylvania report; knowing all the time that nowhere will the Pennsylvania action bring greater joy than in the Roman camp itself. Each of the Roman papers thus far received is jubilant over it. The (Roman) *Catholic*

*Transcript* quotes the address of the Bishop of Pennsylvania against dropping the term Protestant, and says:

"Catholics will have to grin and bear this broadside from an expert in nomenclature. They cannot retort in kind. . . . How efficacious their (Protestants') protest has been, the present vitality of the Catholic Church attests. Protest has been a boomerang in the hands of those who have exploited it on the ecclesiastical market. It has about it the elements of disintegration and has been playing sad havoc in the house of its friends."

The *New World* (R. C.) commiserates with THE LIVING CHURCH in a triumphant tone, and adds:

"The handwriting seems on the wall so far as the movement is concerned in this country. If the brethren really desire to be Catholics they must come to us."

One wonders whether Pennsylvania was included in Mr. Lincoln's observation when he declared: "You cannot fool all the people all the time." The recent incident seems to confirm his other sage remark: "But you can fool some of the people all the time."

**C**HE explanation by the Secretary of the Council of the Diocese of Louisiana as to the reasons for failure of that Diocese to give expression to an opinion on the subject of the Name, will be read with much interest.

Dr. Duncan is right in saying that a Diocese is not precluded from expressing its opinion as to the wisdom of any amendment to the Prayer Book or to the Constitution, when it has received official notification of a preliminary amendment passed by one General Convention. This we did not question. A Diocese always has a right to express its opinion on any subject whatever, and that right is very frequently exercised.

Our point was that the opinion of the Diocese is officially invited, and would have carried weight if made this year. It will carry practically no weight at all, if made when an amendment shall be reported to the Diocese for its information. Our observation was: "Such action" (i.e., the expression of opinion by Dioceses as to amendments to the Prayer Book or to the Constitution reported to them officially after preliminary passage) "can be only for their own amusement, for it has no constitutional or practical effect, is not reported to General Convention, and would not be of the slightest force if it were." This is not to say that they are precluded from that form of amusement if it pleases them. We can hardly think, however, that the average voter in a diocesan convention, not having the intimate knowledge of our ecclesiastical law and customs which Dr. Duncan possesses, can have supposed that a postponement of the question "until the subject is presented"—"for the expression of opinion" would certainly be assumed here by most people—. . . . "and regularly submitted to the Diocese," meant that there would be no practical value to any opinion that might then be expressed, except so far as it might guide the deputies from Louisiana in any vote on the subject.

The Dioceses have now been asked to express their opinion. Those opinions, expressed before next October, will carry much weight with the commission, which is trying, in good faith, to ascertain the mind of the Church at large on the subject, as they were instructed to do. Our recollection is that a few years ago, a resolution favoring the correction movement came within two votes of being carried in the Louisiana Council. It would have been helpful to have had the issue drawn again; helpful, that is to say, to the Church at large; possibly there may have been local reasons unknown to us why the resolutions passed were, in Dr. Duncan's language, "for the best interests of the Church in Louisiana."

And we earnestly trust that in other Dioceses the issue will be frankly and squarely met. Several have postponed action until next year according to a belief, expressed by the Bishop of Western Massachusetts, that action at that time will be in ample season to enable the commission to report. This is wholly a mistaken idea. The instructions of General Convention to the Commission compel the latter to publish its report "six months prior to the next Convention," which would be not later than April 1st of next year. It is quite likely that the Commission will complete its labors next October, and these procrastinating Dioceses will, of necessity, be omitted altogether from consideration. Any Diocese had, in our judgment, much better show defeat with a good minority favoring correction, than simply to "hedge." Let us find out how the Church stands on the subject.

The Bishop of Vermont has stated that he will decline to submit the request of the commission to his Convention.

We earnestly trust that he will reconsider this determination. It thrusts upon the Diocese the necessity of making choice between the refusal of a courteous, reasonable, and unanimous request of a dignified commission of General Convention, consisting of five Bishops, five presbyters, and five laymen, or, on the other hand, the refusal to endorse their own Bishop. Surely a Diocese might be relieved by its Bishop from this delicate position. No one maintains that the Name commission can demand the expression of opinion. They throw themselves wholly on the courtesy of the Dioceses. On the other hand, the Bishop of Vermont would not, of course deny the right of his Convention to formulate its opinion on the subject, even though the request of the commission be withheld from it. Surely it cannot be expedient that the question should assume the local character of a vote, in effect, of sustaining or condemning the Bishop, which it must have if the Bishop of Vermont adheres to his opinion. It is already frankly declared in the Diocese, as stated in the *Mountain Echo*, that many will feel themselves not bound by the Bishop's determination. Might not the local issue, which is bound to be unpleasant, be wiped out?

**C**HE vote to date is as follows:

For immediate correction—Florida, Michigan City, New Hampshire, Southern Florida, Springfield—5.

For immediate change in Prayer Book and ultimate change of name—Albany—1.

For change but against immediate change—Salt Lake—1.

Against immediate change—California, Mississippi, New Jersey, Pennsylvania, South Carolina, Washington—6.

Postponed Action—Alabama, Louisiana, Michigan, Oklahoma, Tennessee, Western Massachusetts—6.

**A**CORRESPONDENT calls attention to the fact that in THE LIVING CHURCH of May 2nd (p. 9) the date of the death of the Bishop of Quincy was given as Sunday, April 28th, while it should have been Sunday, April 26th. The change should, in the interests of accuracy, be made.

#### ANSWERS TO CORRESPONDENTS.

C. R. B.—By the "English" custom at weddings, which is commonly followed, the groom enters the church from the vestry room immediately before the bridal party starts up the nave. In the latter, the ushers, two and two, commonly lead, the bride's maids follow, the bride, supported by her father, or other person who gives her away, are last. The ushers proceed to the right at the chancel rail or the choir steps (according to the convenient arrangement of the church), the bride's maids to the left, the bride on left center and groom on right center (reckoning with face toward the altar). There the betrothal is made, and after the giving of the bride by the father, the procession moves to the altar rail, the priest first, he alone passing inside, the bride and groom next, the attendants following after, or remaining in their last place, according as the available space may make convenient. The marriage then follows. After the benediction, the bridal couple turning from the altar will be in position for the groom to offer his right arm to the bride, when the return procession begins, the ushers and bride's maids commonly following in pairs.

#### WHEN GOD IS NEAR.

Though clouds arise to chill the heart,  
And fill it with despair.  
While happiness will soon depart,  
As life seems so unfair,

Keep hope, fear not, for God is near  
To drive the clouds away,  
And when His soothing voice we hear,  
Will dawn a brighter day.

The clouds will quickly disappear,  
Beneath God's sunshine bright,  
For faith beholds our Father near,  
In darkness as in light.

Moorestown, N. J. MARTHA SHEPARD LIPPINCOTT.

#### WHAT DYING IS.

I AM standing upon the seashore. A ship at my side spreads her white sails to the morning breeze and starts for the blue ocean. She is an object of beauty and strength, and I stand and watch her until at length she hangs like a speck of white cloud just where the sea and sky come down to meet and mingle with each other. Then some one at my side says: "There! she's gone!" Gone where? Gone from my sight, that is all. She is just as large in the mast and hull and spar as she was when she left my side, and just as able to bear her load of living freight to the place of her destination. Her diminished size is in me, and not in her. And just at that moment, when some one at my side says, "There! she's gone!" there are other eyes that are watching for her coming and other voices ready to take up the glad shout, "There she comes!" And that is—dying.—*Episcopal Recorder*.

#### MORE OF THE RELIGIOUS CENSUS.

Where Dissent Outnumbers the Church, in England.

#### HISTORIC GIFT FOR DORCHESTR, MASS.

The Vanderbilt Marriage.

#### SOLDIERS' REQUIEM AT ST. PAUL'S NOT TO BE HELD.

LONDON, April 28, 1903.

**T**HERE the *Daily News'* "Religious Census" for London, the following is the general table for four more boroughs, enumerated respectively on the last three Sundays in March and the first of April:

	Population.	Church.	Prot.	Rom. Dissent.	Miss. vices, etc.
Lewisham .....	125,951	21,213	17,138	1,597	1,103
Hackney .....	215,870	18,495	30,162	3,312	2,747
Greenwich .....	98,475	12,630	9,660	1,926	987
Woolwich .....	116,242	12,335	14,312	4,212	652
Totals .....	551,538	64,673	71,272	11,047	5,489

Lewisham in general character is described as middle-class and mainly residential. The highest total for the day (mid-day and evening) was at the parish church (Altar Lights), 2,009. At four of the churches out of the five which exceeded a total of 1,000 for the day, altar candles are lighted at the offering of the Holy Eucharist, and at two of them both Eucharistic vestments and incense are in use. The total at the early Eucharistic services (there being 24 churches in the borough) is given as 1,362. St. Stephen's High Street (incense), heads the list with 231; 82 at 7 o'clock, and 149 at 8. St. Mary's (parish church) and St. Margaret's, Lee (where also lights are in use), both show a total of 102.

According to Mr. Charles Booth, the general character of Hackney is middle, lower middle, and artisan class. Only three out of the 24 churches exceeded a total for the day of 1,000; at one of these altar lights are in use, and at one other, though without lights, the celebrant takes the Eastward Position and the mixed chalice is in use. The "Anglican early Communion services" give a total of only 773; but even with this addition the Church—which in this borough is mainly represented (or rather scandalously misrepresented) by ultra-Protestant Evangelicalism—is, as we see, enormously outnumbered by Protestant Dissent, the chief contributors to which appear to be Baptists, Congregationalists, and Salvationists.

The general character of Greenwich is said to vary very considerably, representing on the whole both poverty—old-established as well as new—and moderate wealth. Only two of its 16 churches (exclusive of the hospital and other chapels in connection with the Church) exceeded a total for the day of 1,000, both being Evangelical. In fact, this famous lower Thames suburb still remains largely Protestantized; whilst having a peculiarity all its own, namely, in being the only borough, amongst those already enumerated, that is distinctively Evangelical and at the same time does not show the Church to be outnumbered by Protestant Dissent.

Woolwich in general character is described as fairly comfortable artisan class. Out of the 20 churches there 11 are Evangelical, with a total for the day of 6,061: the other 9 being either High Church or Catholic, with a total of 5,499.

At the opening of the General Synod of the Church of Ireland, last week, the Primate (Archbishop of Armagh) stated that a gentleman in England had promised to place at the disposal of the Archbishops and Bishops £10,000 to be used in relieving special cases of distress amongst the Irish Church clergy.

A meeting has been held in the guild hall, Canterbury, the Mayor of the City presiding, to promote a memorial to the late Dean of Canterbury (Dr. Farrar), and a resolution, seconded by the Vice-Dean (Canon Mason), declaring it desirable to use every effort to raise a suitable memorial in Canterbury Cathedral, was carried. A central committee was also appointed.

Miss Jean Balfour, Honorary Secretary of the Association of Ladies, formed to protest against the Deceased Wife's Sister Bill, which is down for second reading on May 1st, has issued a circular drawing the attention of members of the House of Commons to the women's protest against the measure, which protest bears 76,000 signatures. The protest can be inspected by M.P.'s in the vestry of St. Margaret's, Westminster, at certain hours until Friday next.

At a recent meeting of the vestry of All Saints' Church, Dorchester, Dorset, the vicar (the Rev. S. E. V. Filleul) stated that the Roman tessellated pavement which had been found on the Church property on the site of the old Bell House, Icen

Way, had been "coveted" by the descendants of the old Dorchester settlers in Massachusetts. The people of Dorchester, Mass., had pulled down their old town hall and were about to erect a free library in its place, and a movement had been set on foot, and greatly furthered by the Boston newspaper press, to acquire the pavement as a relic of the town from which they sprang and its Roman associations. The rector further said he had been in communication with the Queen Anne's Bounty authorities, and they saw no objection to his disposing of the pavement. He, therefore, proposed to give it to their "American cousins," who in return contemplated making a handsome donation to the fund for providing a new organ in All Saints' Church. The rector's action met with the approval of the vestry. Quite naturally, however, his action has not met with the approval of the local antiquaries.

Both the *Guardian* and the *Church Times* are informed that Canon Newbolt and the Rev. Darwell Stone, in conjunction, have written a small volume dealing with some of the more pressing Church questions of the day. The work will be entitled *The Church of England: an Appeal to Facts and Principles*, and it is hoped that Messrs. Longmans will issue it very shortly. It also appears (as announced in the *Guardian*) that a new memoir is in preparation of the Rev. Robert Stephen Hawker, vicar of Morwenstow, from the pen of Mr. C. E. Byles (his son-in-law), and to be published by Mr. John Lane. No doubt it will be interesting reading, and is sure to contain not a little amount of fresh and diverting matter, though perhaps it is hardly to be expected that it will rival in fascination the memoir we already have (by the Rev. S. Baring-Gould) of that truly remarkable man.

It is some relief to know that so prominent a member of the Westminster Chapter as Bishop Welldon does not hold with his colleague, Canon Hensley Henson, in his rationalistic position on the Catholic doctrine of the Virgin Birth. The Bishop preached as Canon-in-residence at the Abbey on Low Sunday and, in the course of what is reported as a "lucid vindication" of the doctrine of the Resurrection, asked "What was the gain—nay, was it not their loss?—to fling one supernatural doctrine after another—as now our Lord's Virgin Birth—to the lean, hungry wolves of criticism, unless His whole living, with all that it imports for human kind, was to be flung after it?" The Bishop pursued the subject of the Resurrection last Sunday afternoon.

The Ordination lists recently published in the *Guardian* show a total for the Lent Ember season this year of 110 candidates (56 deacons and 54 priests), as compared with 76 (45 deacons and 32 priests) at the same time last year; an increase in the deacons which is, it is observed, on the figures of recent years, "quite exceptional." The increase in the deacons is most conspicuous in the London and Llandaff Dioceses—in the former, 8 deacons (12 priests), and in the latter, 12 deacons (10 priests).

It appears (says the *Daily News*) that the crozier recently found in the rectory garden at Alcester, and now by purchase the property of the Nation, possesses far higher antiquarian interest than was at first supposed. It has been assigned, by competent authority, to the eleventh century, and is one of the most magnificent specimens of early English art work in ivory that has hitherto been discovered.

Canon Rawnsley, who with the Bishop of Bristol, the Dean of Durham, and Canon Greenwell form the sub-committee in charge of the promotion of the memorial to the Ven. Bede, appeals in the *Times* for subscriptions, which may be addressed to the Hon. Treasurer, Mr. Thomas Hodgkin, Lloyd's Bank, Sunderland. The memorial is to take the form of an Anglican Cross, and its cost is estimated at about £500. The work of designing it, it is stated, has been entrusted to Mr. Charles Hodges of Hexham, "whose knowledge of Anglo-Saxon stones and whose works—notably the Caedmon Cross, the Acca Cross, and the Rothbury Cross—are a guarantee that the monument will be in keeping with the best traditions of Northumbrian feeling and craftsmanship." The site of erection will be Roker Point, "a headland which must have been familiar to Bede, and which is actually *'in territorio monasterii'*," given by Egfrid the King to Benedict Biscop, for the founding of the twin monasteries of Monkwearmouth and Jarrow. The cross will be 27 feet high, and the shaft on three sides will be ornamented with ancient scroll patterns, whilst the east side will contain in Roman lettering, two extracts from the Ven. Bede's literary remains.

Under the heading of "Marriage after Divorce," there ap-

peared in the *Times* of yesterday, the following letter from Father Black:

"SIR:—The following extract from the *Globe* of last night [25th inst.] represents the case, I believe, with accuracy: Marriage of Mr. W. K. Vanderbilt. The Exchange Telegraph Company states that Mr. W. K. Vanderbilt was married to Mrs. Rutherford this morning, at St. Mark's Church, North Audley Street. The Rev. R. H. Hadden officiated. The Agency, in a later message, says: 'The secret of the wedding was well kept, and the parties were unnoticed when driving to and from the church. Only eight persons were present at the ceremony, including the bride and bridegroom. Those also present were the Duke and Duchess of Marlborough, Mr. Longfield Hoyt, Mr. Henry White, First Secretary of the American Embassy, and the verger. Mr. White gave the bride away, and Mr. Hoyt acted as best man.' The Bishop of London has declared publicly that the use of the Marriage Service in the case of any divorced person is a profanation. He has pointed out that the law obliges no clergyman to undertake such wedding, and has added that he will not enter the church of any incumbent who performs such. All this Mr. Hadden knows; it is notorious and has been widely commented upon by the press. Can it be considered a religious act for an American to conspire with an English clergyman to contravene the order of the clergyman's diocesan? Is it becoming the First Secretary of the American Legation to help to show contempt for the wishes of the Archbishop of Canterbury and the Bishop of London, supported by the Canon Law of the Church of England and the Declaration of her formularies?"

By the bye, this clerical offender, Mr. Hadden, is nothing if not a Low-Broad, is supposed to be the one who writes the leaders for the *Times* on Church matters; those amazing effusions of Protestant Whiggism in religion, and in which the Catholic clergy are invariably decried for being extremists and law-breakers.

Before referring to what must be considered (at least by many Churchmen) the disastrous action which the G. H. S. authorities have now taken, *re* their original arrangement for a *Requiem* at St. Paul's, on May 6th, for the souls of departed soldiers in the late Boer-British War, your readers should have before them some of the previous developments, in connection with this miserable controversy, and occurring since date of my last letter. First (in importance), was the Chaplain-General's resignation of the Chairmanship of the Guild of the Holy Standard, in which he had succeeded his predecessor in the chaplaincy; secondly, a letter addressed in the *Times* by Dr. Wace, Prebendary Webb Peploe, and a Mr. Fox to the Dean of St. Paul's, asking him to "consider whether you cannot even now require the withdrawal of these innovations"; and, thirdly, attacks on the proposed service by the *Times* and *Guardian* newspapers, and also by a member of St. Paul's Chapter in the person of the Archdeacon of London. In acknowledging the Wace-Webb-Peploe-Fox letter, the Dean replied: "I will place the whole before the Canons and consult them about the matter. Perhaps you are not aware that every part of the service has been approved in past years by the Bishops of London." Now, we come to the action taken by the G. H. S. Council at a meeting held last Friday. A resolution was passed that, "in view of the excitement (the result of misrepresentation) that, to their surprise, has been caused by the proposal to hold the service in St. Paul's Cathedral," the Council decide not to accept the kind hospitality of the Dean and Chapter for that purpose. The Council further resolved that the intended "memorial service" shall not be held. The Dean of St. Paul's, communicating this intelligence to the *Times*, takes the opportunity of adding that "considerable misapprehension seems to exist in the public mind" respecting the service. He states that there have been no less than three "memorial services" held in St. Paul's for those who have fallen in the War during the last three years, which have been "welcomed and appreciated by thousands." In conclusion, there is nothing in the form of service "that had not been sanctioned at some time by the Archbishop of Canterbury, or the Bishop of London, or by long use at the Cathedral." The Dean evidently had no intention of bowing before the Protestant storm; so that the Guild authorities alone would seem to be the parties to be held responsible for the abandonment of the service.

With reference to the Ladies' League protest, wherein they stated that prayers for the departed "have no place in our services for 350 years," the Dean of Litchfield, in a letter to the *Times*, says that, having studied the history of "Prayers for the dead" long and carefully, he is unwilling that the protest should be accepted "without its accuracy being tested." He sees "a purposed retention" by the Revisionists [1661] of the primitive practice, albeit in "somewhat veiled language."

J. G. HALL.

## LABOR AND CAPITAL NOT OPPOSED.

So, at Least, Says the Bishop of New York.

## WHY NO SPECIAL CONVENTION HAS BEEN CALLED.

Anniversaries in Two Notable Parishes.

## GRADUATING CLASS AT THE G. T. S.

**B**ISHOP POTTER was the principal speaker at the annual supper of the Church Association for the Advancement of the Interests of Labor Thursday evening of last week, and his address caused much local comment because of the emphatic stand he took against the theory that capital and labor represent two opposing armies, the stronger of which must win. This statement was made by the District Attorney of New York several days ago. Commenting upon it the Bishop said:

"There is in our day a teaching which treats all questions dependent upon or having any relation to the divine brotherhood of man as too fine for ordinary human use, and holds that we should fight for ourselves and ourselves alone, and the devil take the hindmost. I am glad this Association rests upon the teaching of a divine brotherhood. Unless we come to that we are in danger of lapsing into barbaric extravagances of speech and manner which have no relation to our civilization."

The Rev. Joseph Reynolds presided at the supper, and addresses were made by the Rev. W. E. Bentley of the Actors' Church Alliance, who deplored Sunday theatrical performances, and the Rev. F. J. Clay Moran. Miss Keyser, secretary of the Association, read a paper on labor conditions in Japan.

A man said to be in the confidence of Bishop Potter said last week of the special Diocesan Convention, which many had expected would be held this spring, that one reason why the matter of a Coadjutor was put over until the regular convention time was that Bishop Potter, after the hard work of the winter was over, felt that the matter could well wait until after summer.

"I know," said he, "that at the beginning of the year Bishop Potter felt the burden of the work ahead of him, and this feeling led him, as I have understood, in part, to mention the matter of assistance in his charge at the last convention. For the same reason he will favor, I think, some action at the convention in September. I do not get the impression that he finds himself breaking down under the strain, or that he wishes to work less hard than he has been doing. He feels, I think, that the work is growing and that help is needed to perform it. Moreover, he wants the Diocese to have voice. I learn that expressions from the rural parts of the Diocese for and against its division are about even in number, with a small majority, the last time I heard, in favor of letting things remain as they are. There is a lull in discussion of names for Coadjutor, but I venture this prediction: Bishop Potter will do nothing to thwart the wishes of the Diocese; he wants just what the people want. I have heard him say as much within a fortnight."

The Rev. J. Selden Spencer celebrated on Thursday of last week, the fiftieth anniversary of his service in Christ Church, Tarrytown, having been assistant, rector, and *rector emeritus* in that time. The observance of the anniversary began with a service in Christ Church at eleven in the morning, Bishop Potter speaking for the Church, and an address on behalf of the people of Tarrytown being made by a minister of the Reformed denomination. There were many visiting clergy. A reception from four to six o'clock seemingly brought all Tarrytown to congratulate the Rev. Mr. Spencer.

His ministry is the more notable because for many years associated with Washington Irving, who was warden of Christ Church and represented it in Diocesan Convention. A tablet on the church building states that it was Washington Irving's church. The Rev. Mr. Spencer served a short time in Ascension and Grace parishes, New York, and went to Tarrytown as assistant to the Rev. Dr. Creighton, whom he succeeded. His son, the Rev. Creighton Spencer, who succeeded his father in 1901, was named for the Rev. Dr. Creighton. Another son is the Rev.

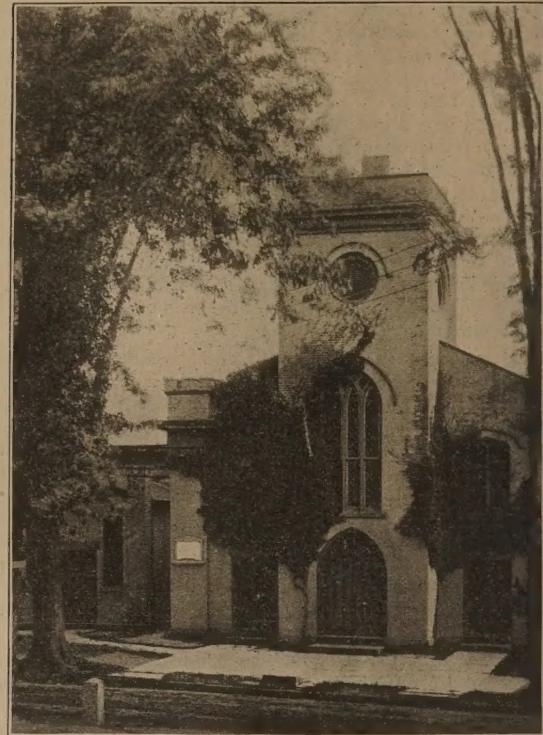
Irving Spencer, now in the Philippines. Christ parish church has been rebuilt within a few years and a spacious parish hall erected a short distance away.

A fund was recently started in Mediator parish, Kings-

bridge, for a new parish church, the present one being old and unsuited to the parish needs. Twelve thousand dollars has already been raised. Kingsbridge is a very old settlement, now included in New York City and rapidly growing. Mediator parish church and a Roman church are side by side, but the new church will be built a short distance away, the location by the city authorities of one of the Carnegie libraries compelling the change, even were it not otherwise considered advisable.

The Rev. T. G. Jackson, rector of St. Paul's Church, Flatbush, has been made Archdeacon of the southern Archdeaconry of Brooklyn, succeeding the Rev. A. B. Kinsolving of Christ Church, Clinton Street, who declined to serve longer.

As result of the work of the Rev. Robert L. Paddock in trying to make the police suppress vice in the district where the



CHRIST CHURCH, TARRYTOWN, N. Y.

Pro-Cathedral is situated when he was its vicar, the Commissioner of Police has just dismissed one of the inspectors who was in charge of the district. He was tried for neglect of duty and found guilty. It will be remembered that the Rev. Mr. Paddock met with considerable abuse when he appealed to the police to better neighborhood conditions, being accused of falsehood and notoriety seeking. His efforts resulted, however, in arousing public opinion and the locality is better now than it had been for years.

The graduation class at the General Theological Seminary will this year number about thirty, which is four less than last year, but ten more than in 1901. This year's number is not positively fixed because examinations have not been held. These begin on the 15th of May and end a week later. The following week will be commencement, the Bishop of Colorado preaching the Baccalaureate Sermon on Monday; the trustees meeting on Tuesday; Commencement exercises on Wednesday. The trustees' meeting will be routine, all important business having been done at the special meeting a few weeks ago. At commencement the degree of Doctor of Divinity will be conferred upon Bishops Vinton and Griswold. A number of graduates will receive the degree of Bachelor of Divinity. Essayists at commencement will be Messrs. Gomph, Colton, Sutton, and Stoskoph. Several Bishops will make addresses. Of the graduates, a number, including Messrs. Sutton, Weidner, Nordbladh, Gomph, Duffield, and Skardon, will return to the Seminary for an additional year. Appointments thus far accepted are those of Messrs. Sadler, Colton, and Ackley to Grace Chapel, New York; Mr. Gilliss to the City Mission, New York; Messrs. Schwartz and Reddish to the Trenton Mission; Mr. Seagle to Gastonia, North Carolina; Mr. Smith to the Diocese of Albany, taking charge of St. Paul's, Vermontville, and the



REV. J. S. SPENCER.

Redeemer, Bloomingdale; Mr. Tracy to St. Paul's Church, Ogdensburg, N. Y.; Mr. Anderson to St. John's Church, Roxbury, Mass.; Messrs. Chapman and Breminghausen to the Diocese of Long Island; Mr. Graves to the District of Laramie, where he is to have charge of eight mission stations; Mr. Clapp to St. Luke's Church, Germantown; Messrs. Heim and Stowell to the Diocese of Central Pennsylvania; Mr. Lee to Maine; Mr. Stoddard to Central New York; Mr. Maslin to China; and Mr. Lawrence to Georgia.

Bishop Burgess visited St. James' Church, Elmhurst, the Third Sunday after Easter, and after confirming a class of twenty, presented by the rector, the Rev. E. M. McGuffey, consecrated six new memorial windows. Five of the windows are named as follows: St. Anna; St. Agnes; The Resurrection; Christ Consolator; and Transfiguration. These are memorial of members of the families of parishioners. An organ chamber window is placed in memory of James N. Sterry and J. Herbert Smith, "two faithful organists of St. James' Church."

A handsome eagle lectern in brass, made by the Gorham Manufacturing Company, was unveiled in Grace Church, Middletown, on Easter. It is a memorial of the late John Jay Smith, for many years a communicant of Trinity Church, New York, and is given by Mrs. Phoebe Smith. The same church has a new organ, used for the first time the Fourth Sunday in Lent, and choir stalls are now being made, to be used for the first time on Whitsunday.

The jubilee of the Church of the Redeemer, Brooklyn (Rev. T. J. Lacey, rector), was celebrated on the 10th.

The parish was organized at a small meeting held in a hall at the corner of Fulton Street and Elm Place, on May 8, 1853. The congregation grew and a movement was started to secure a



ALTAR, CHURCH OF THE REDEEMER, BROOKLYN.

permanent house of worship, which resulted in procuring the present site, which was purchased in 1854. A chapel was then built. In 1866 this gave place to the present commodious edifice. The parish has had an important place in the history of the Long Island Diocese. Among the rectors have been the Rt. Rev. Dr. Leonard, the present Bishop of Ohio, and the Rev. Dr. Smith, President of Trinity College, Hartford. The church is now in a most prosperous condition. It has a membership of 400 and is free from all indebtedness. Dr. Lacey delivered an historical address, reviewing the progress of the congregation. Next year the church will celebrate the golden jubilee with a notable series of special services.

#### A MARRIAGE THAT WOULDN'T TAKE.

HERE was a good soul in a colored mission in one of our Eastern cities, whose devotion to the Church was most enthusiastic. One day she astonished her pastor with the information that she was to be married.

"Deed, Father," she explained, "I wouldn't mind that now, I wouldn't. 'Tain't that that troubles me. But Father, dis yere no 'count niggah I'm goin' to marry, he won't come heah to be married like a Christian, he won't."

"What's the matter?" asked Father X, sympathetically.

"He say you all heah aint no real suah enough Christians, say he."

Time passed, and a few months later the same woman appeared at the church again.

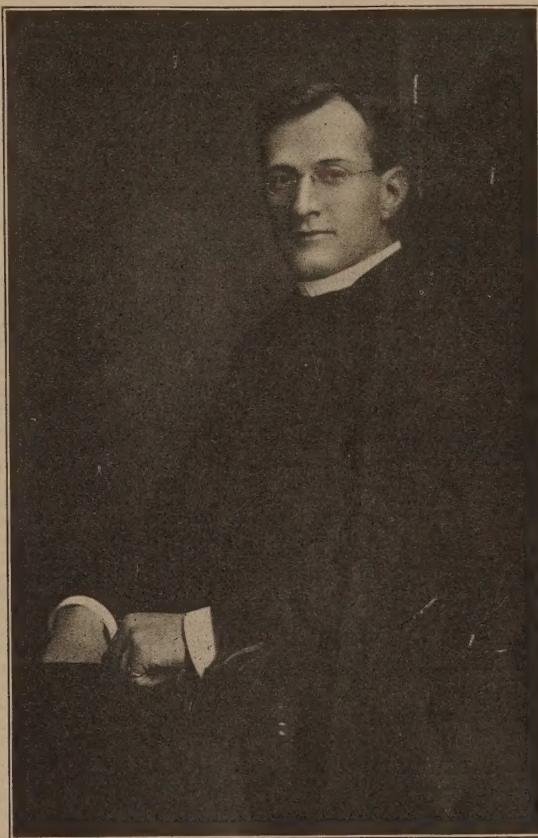
"Father X—, I want you to marry me again."

"Marry you again!" he exclaimed. "Why, where's the man you married before?"

"He's the man again," she replied. "You see, Father," she continued, "when we all was married, they had a Protestan' ministah fo' us. Now I knows that these no 'count Protestan's caint marry no one so's it'll take nohow. I been feelin' mighty bad about it, and my man he say he laikes to get married well 'nuff, and don't mind doin' it ovah, if you wouldn't mind, Father X—."

"What kind of Protestant minister was it that married you before, Sally?" asked Father X—.

"Deed, Father, I ain't sure, but I think they calls theirse'ves Protestan' 'Piscopals!'" she replied.



REV. T. D. BRATTON, D.D.,  
Bishop-elect of Mississippi.

#### ASCENSION.

Christ is gone up on high,  
With gladsome trumpet sound;  
The squadrons of the sky  
His chariot surround;  
The heavenly warders hear  
That mighty host and strong  
Lift up as it draws near  
The lofty triumph song:

"The King of Glory waits  
Victor o'er Death and Sin,  
Be ye lift up, ye heavenly gates,  
That He may enter in!"  
With no man by His side,  
He did the wine-press tread;  
With the rich grape-blood dyed  
His feet and robes are red;

Bearing, He conquered pain;  
Enduring, ill He foiled;  
He, dying, Death hath slain;  
Entombed, the grave hath spoiled;  
The conflict now is o'er,  
Ended the bitter strife,  
And Death for evermore  
Is swallowed up of Life.

With majesty girt round,  
Endued with matchless might,  
With endless glory crowned,  
Enrobed in fadeless light,  
Throned at His Father's side,  
With honor, laud, and praise  
He shall a King abide  
Through everlasting days.

St. Mark's Church, Hastings, Neb. (Rev.) JOHN POWER.

## The Conventions on The Name.

THE Name of the Church was the leading feature of debate in the Diocesan Conventions held last week. Especially notable incidents were the magnificent presentment of the case by the Bishop of Tennessee, in which Diocese, however, action was postponed for a year; the endorsement of the name "American Catholic Church" by the Diocese of Florida by a large majority, including the lay vote of every mission and of five out of nine parishes represented; the successful attempt in Pennsylvania of the High Church representation on the committee to secure such a modification of the report as would enable them Washington to pass resolutions against the desirability of change, but yet taking ground against immediate action; the negative action in New Jersey and South Carolina; and postponement of consideration in Alabama and Western Massachusetts.

### IN PENNSYLVANIA.

Nowhere was the interest greater than in the Diocese of Pennsylvania, where, as was well known, the advocates of the correction movement were decidedly in the minority. Bishop Whitaker argued the question at some length in his address, and was emphatic—some thought even bitter—against any change. He said, in part:

"I have read carefully every article and argument upon this question that has come within my reach, and have become fully convinced that a change at this time would be detrimental to our growth, and to the promotion of the unity of the Church."

The Bishop then went into the history of the word Protestant. He said:

"The attitude of mind expressed by the word Protestant is antagonism to false doctrine and wrong practice. It signified that when it was first used in 1529, when a minority of the Diet of Spires in Germany protested against two measures which had been proposed, and appealed from the judgment of the Diet to the supreme authority of a General Council of the Universal Church. It is an interesting fact that these two elements, of protest against a wrong action by a portion of the Church, and of appeal to the authority of a General Council of the whole Church, were equally prominent in the first use of this word. It shows that the Reformatio Church were agreed in their recognition of the authority of the Church as a whole. On the one hand they protested negatively against papal usurpations and innovations, and on the other they protested positively their adhesion and submission to the judgment of the Church universal. Considering the remoteness of the possibility of getting the case of the Reformatio Church before a General Council, and the atrocious persecutions with which all the Reformers were assailed, it is not strange that the element of appeal to the voice of the whole Church which the word Protestant at first contained, was overshadowed by the other element of protest against the cruelties and crimes and perversions of truth by the Church of Rome; and so the word Protestant soon came to be applied to the Reformers in all countries of Europe, and became a symbol of unity among them."

The Bishop then went on to show how, under the stimulus of successive persecutions, actual and threatened, "the whole English nation became intensely Protestant. Even then, however," he says, "it was not thought best to change the name of the Church of England; but it was thought well to define the character of its religion; and so it was described by the English Parliament as 'The Protestant religion established by law.' It was in accordance with this designation that in 1783 Dr. Berkeley, son of the Bishop of Cloyne, wrote to the Primus of the Scotch Bishops, Bishop Kilgour, that 'the glory of communicating a Protestant Episcopacy to the united and independent States of America seems reserved for the Scotch Bishops.' And in reply, Bishop Kilgour expressed his 'hearty concurrence in the proposal for introducing Protestant Episcopacy into America.' These are the words of the Primus of the Episcopal Church in Scotland.

"In describing this Church, the word Protestant still means our protest against the erroneous teaching and practice of the Church of Rome. It does not imply that we fail to recognize the body of the Faith which she holds in common with us; nor that we are unwilling to acknowledge that there is much which is admirable in her organization and sagacious in her administration. There are many respects in which we might well follow her example and learn from her. But we should not therefore become blind to her perversions of the truth: her 'blasphemous fables and dangerous deceits.' She is no nearer to conformity with the teaching of the New Testament than she was two hundred years ago. In all that time she has not receded from one particular of her tyrannical pretensions.

"The reasons which were given by the Upper to the Lower Houses of Convocation in 1689 why 'the express mention of the Protestant religion should be inserted in the Address are as applicable now as they were then. They are as follows:

"First. Because it is the known denomination of the common doctrine of the Western part of Christendom, in opposition to the errors and corruptions of the Church of Rome.

"Second. Because the leaving this out may have ill consequences, and be liable to strange constructions both at home and abroad, among Protestants as well as Papists.

"In precisely the same strain wrote the eight Primates and sixty-eight Bishops of the Lambeth Conference of 1867, and to the same effect is the

letter to the faithful in Christ from the Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, assembled in the Lambeth Conference of 1878."

The Bishop then vehemently combatted the "theory" that "the title Protestant Episcopal came into use accidentally or surreptitiously, and that no one knows how or under what circumstances it was adopted, and that there was never any deliberate intention of authorizing its permanent use." After making some citations in support of his position, the Bishop proceeded:

"There can be no doubt that the General Convention in Philadelphia, in 1783, acted intelligently in adopting the resolution 'that it be recommended to this Church in the States here represented, that their respective Bishops may be called the Rt. Rev. A. B., Bishop of the Protestant Episcopal Church in C. D.' Still stronger is the proof that the members of the General Convention of 1789, which finally adopted the Constitution and thereby fixed the name of the Protestant Episcopal Church were not acting ignorantly nor carelessly in so doing."

The Bishop finally addressed himself to the question: "What would be the effect of dropping the word Protestant at this time from the name of the Church?" and concluded that "as to the Roman Church it is possible that she might regard dropping the word Protestant as a straw indicating a current of thought moving in that direction, but it is more probable that she would look on in entire indifference. To many in the Reformed Churches not in communion with us it would give sorrow of heart, because it would be regarded by them as an abandonment of the distinctive principles for which the word historically stands; and it would be considered as emphasizing whatever causes of division there may be between them and us, and of minimizing those points upon which we confessedly agree; and thus it would seem to them a note of separation rather than of unity. By the Old Catholics it might be welcomed as encouraging union between us and them; but this is by no means certain, for their position is a Protestant one, and many of them are favorably disposed towards us now."

"And what would be gained," he asks, "by dropping the name Protestant Episcopal and making the word 'Catholic' a part, if not the whole, of the name? Our Church here in America has always been Catholic, has never professed any other than the Catholic faith, has never authorized any service without professing faith and allegiance to the whole Catholic body. But incorporating this word into our title would lead to confusion in the minds of the greater part of the people of this land, as ninety-nine one-hundredths of our newspapers and nineteen-twentieths of the people use the word Catholic, whether applied to doctrine, usage, or personality, as signifying connection with the Roman Catholic Church."

"For these reasons, and for others which it would tax your time too much to state, I cannot regard any present change of the name of this Church with approval. There is no emergency which demands a change. If there were reason to believe that changing our name would make us better Christians, more earnest, more self-sacrificing, more patient, more considerate of each other's welfare; if the result were likely to be a deepened sense of our responsibility for the evangelization of the whole world; a great increase of our gifts for the maintenance of the missionary work of the Church, and the consequent extension of the Kingdom of our Lord Jesus Christ; if there were reason to believe that it would be a step towards the fulfilment of our Lord's Prayer for the unity of His followers, I could contemplate it with satisfaction."

"But as I cannot find from careful consideration that it would be likely to promote any one of these results, but rather to hinder them all, I am not in favor of changing the name of this Church at this time."

On motion of Mr. FRANCIS A. LEWIS, the Bishop appointed a committee of four clergymen and three laymen to consider that portion of the Bishop's address referring to the name of the Church. The members of the committee were the Rev. John Fulton, D.D., the Rev. H. R. Percival, D.D., the Rev. J. DeWolf Perry, D.D., the Rev. C. M. Armstrong, and Messrs. Francis A. Lewis, George Wharton Pepper, and George C. Thomas. Shortly after the opening of the second day of the convention, Mr. FRANCIS A. LEWIS presented the report of this committee as follows:

"The committee to whom was referred that part of the Bishop's address which treats of the proposal to change at this time the name of the Protestant Episcopal Church in the United States of America begs respectfully to report as follows:

"The members of the Committee think it unnecessary to express in detail their cordial concurrence in the sentiments which the Bishop has presented so clearly and cogently; but, since the Joint Committee of the General Convention which has this matter in hand is instructed 'to ascertain as far as possible the mind of Church people in general concerning it,' the members of this committee are of the opinion that it is their duty to make some brief statement of what they believe to be the mind of the Church people of this historic Diocese, within whose boundaries the present name of the Church was originally adopted.

"It is our privilege to observe first of all that, in the consideration of this subject, there is a substantial unity of principle among us notwithstanding the existence of divergent views concerning matters of expediency. In the Diocese of Pennsylvania there is nowhere any question of the Catholic character of the Church to which we belong. As the Bishop has well said, 'Our Church here in America has always been Catholic, has never professed any other than the Catholic faith, has never authorized any service which does not include a profession of faith and allegiance to the whole Catholic body.' Moreover, the minds of all Christian people have been drawn more and more of late years to the consideration of unity as an indispensable characteristic of the Body of Christ,

and this, in turn, has resulted among ourselves in the growth of a conviction that the divisions with which Christendom is afflicted will never be removed until all Christians shall be ready to come together on the basis of primitive faith and apostolic order which alone can claim to bear the note of Catholicity, since they alone have held always, and everywhere, by all historic Churches. If there are some who would prefer that the word Protestant should no longer be retained in the name of our National Church, it is chiefly because that name belongs to an age of division, not to the ages of Catholic unity; and, on the other hand, if a large majority of our people are opposed, as we believe, to the dropping of that word, it is to some considerable extent because of a growing appreciation of the Catholic character of the historic protest to which it originally referred.

"It is freely conceded that, in so far as the name Protestant was first applied to a dissenting minority in the German Diet of Spires, it is a term with which the Anglican Churches have no historical connection. But, in so far as that famous protest included an appeal to a rightly constituted council of the whole Catholic Church, it expressed the ground of unity on which all the Catholic reformers of the sixteenth century could stand consistently together in their resistance to the usurpations and corruptions of the papacy; and that same appeal to truly Catholic Authority is the very ground on which the Church of England planted herself, as a Catholic Church, in the commotions of those times, and which she has consistently maintained to this day. So considered, the word Protestant is much more than a mere negation, since it includes a positive assertion of loyal Catholicity; and the positions assumed by the four great conferences of Anglican Bishops which have been held at Lambeth under the presidency of the Archbishop of Canterbury, are practically identical in purport with the original appeal of the Anglican reformers of the sixteenth century.

"If the original Catholic significance of the word Protestant had been more clearly borne in mind, and if it had not fallen in popular usage into the purely negative sense of opposition to Rome, it is probable that the present agitation for a change of the name of the Church would not have occurred. Your committee would therefore briefly state one reason why it is still the duty of our Church to maintain and express an earnest protest against the uncatholic usurpations and pretensions of the Roman See in doctrine not less than in discipline.

"Within the last fifty years these pretensions have been exalted beyond all former example: By the promulgation, by the sole authority of the Bishop of Rome, of the dogma of the Immaculate Conception of the Blessed Virgin—a doctrine of which the primitive Church never heard, and which the last of the Fathers in the eleventh century indignantly denounced; by summoning as of his own sovereign right the Vatican Council of Latins alone, thus claiming the power to convene an ecumenical council without consent of other Churches; by admitting to that assembly an immense majority of titular Bishops and mitred monks, multiplied at discretion to such a number as effectually to suppress Bishops having any real jurisdiction; by the promulgation of the dogma of papal infallibility; and yet more recently, by the unfounded assumption of the right to sit in judgment upon the validity of Anglican Orders and to declare them absolutely null and void.

"It is easy to say that this last declaration, hurled, as it is, directly at our own Church, is a *brutum fulmen* with which we need not concern ourselves. In one sense, so it is. In another sense, however, it is a reassertion of jurisdiction, which we are bound to deny; and it is also an assertion of what we know to be, Scripturally, historically, and logically false. While the papacy continues to multiply these monstrous aggressions, your committee can not think it wise for any Anglican Church to discontinue its protest against them.

"In the principles above asserted or implied, there is no difference among the members of your committee, nor as we believe among the clergy or laity of this Diocese. For more than a generation past a general revival of historical studies has been introducing a nobler conception of the corporate unity of the Church as the Body of Christ than had previously existed; and, hence there has come a growing dislike, not only of divisions, but of names which appear to recognize divisions as permanent conditions in the status of the Church. It would be foolish and unjust to say that this feeling is begotten of the spirit of party. Good men of all parties have felt it, and good men of all parties continue to feel it. That the time will come when the Lord's Prayer for the unity of His followers shall be answered, every Christian must devoutly hope, and it cannot be un-Christian or partisan to desire the hastening of that time, or the removal of anything that is believed to hinder its approach."

"Your committee desire to do all brotherly justice to those who differ from them in opinion; but we cannot too emphatically declare our conviction that the people of this Diocese would contemplate any present change of the Church's name with profound aversion. As the Bishop has truly said, "There is no emergency which demands a change." That is a fact which requires no demonstration; but your committee is further convinced that a change at this time would be generally misunderstood; and that, while it might be attended with deplorable consequences both within and without our own Church, there is no probability of any commensurate advantage as compensation for these evils.

"The foregoing considerations render it unnecessary that we should

do more than call attention to the fact, that no name has as yet been suggested, which is not open to at least as many objections as the one we now have. A name savoring of exclusiveness, or of arrogant assumption, would repel rather than attract those whom we would win. It

must never be forgotten that this is a Protestant nation, as that word

is generally understood, and one might as well attempt to drive back the waves of the ocean as to change by legislation the cherished religious opinions of a great people.

"Again, it might be pointed out, were it necessary, that grave legal complications might attend a change of name, unless it were accomplished with practical unanimity. Attempts have been made to belittle this

phase of the question, but a Diocese like this, which stands in one way

or another as trustee for large amounts of property, cannot regard without serious alarm a project by which so many sacred interests might be

endangered.

"We have said in an earlier part of this report that there is but little

difference of principle between thoughtful men on this subject. It is

our duty to add that the unanimity of our own conclusion is largely the result of our conviction that the question under consideration is overshadowed in importance by great problems affecting the extension of the Church and the sanctity of the family. With the world to evangelize and the home to protect, it would be the height of folly to waste our time and energies in sowing seeds of discord and division, over a mere question of nomenclature.

"The committee recommend the adoption of the following:

"Resolved, That in the opinion of the Diocese of Pennsylvania, any change of the name of the Protestant Episcopal Church in the United States of America at this time would be inexpedient.

"JOHN FULTON,  
"HENRY R. PERCIVAL,  
"CHARLES M. ARMSTRONG,  
"J. DE WOLF PERRY,  
"FRANCIS A. LEWIS,  
"GEORGE WHARTON PEPPER,  
"GEORGE C. THOMAS,

"Philadelphia, May 6, 1903."

After the reading of the report, Mr. Lewis moved that the convention vote on the resolution at 5 o'clock in the afternoon. The Rev. Mr. Nelson moved an amendment that the vote be taken immediately after the election of the trustees of the Diocese, which was the order of the day for 5 o'clock. This amendment was adopted. Those who took part in the debate speaking in favor of the resolution were the Rev. Isaac Gibson, the Rev. J. B. Falkner, D.D., the Rev. R. A. Edwards, D.D., and Messrs. C. Stuart Patterson and W. W. Montgomery. Those speaking against the resolution were the Rev. Robert Ritchie, the Rev. G. Woolsey Hodge, the Rev. Samuel Upjohn, D.D., the Rev. J. B. Halsey, the Rev. C. E. Stevens, D.D., and the Rev. F. H. Argo.

The Rev. ROBT. RITCHIE said, in part:

"This is not a party question. . . . The Bishop has approached the subject from the old-fashioned Low Church point of view. The Committee has approached it from the Catholic point of view. We are all at one in this; the whole question is one of expediency. . . . We ought to drop the word 'Protestant' as standing for things to which we have been opposed since Apostolic times. It is opposed to the Historic Episcopate. The Church of England never called herself Protestant, but the Parliament of England called her Protestant. The Parliament of England had no more to do with it than have the City Councils of Philadelphia."

The Rev. G. WOOLSEY HODGE:

"Anyone who rises on the floor of this Convention to advocate the change of name of the Church, finds himself terribly handicapped, not only by the strongly expressed disapproval of such a change by the Bishop in his address, yesterday, but by the adverse report of the very able and representative committee on the subject, just presented.

"It was right that the Bishop should express his opinion on this question and try to lead the people of the Diocese over which he presides to the conclusion he has himself reached. But in doing so, I am sure he had no intention of muzzling the mouth of anyone in this Convention. And as the General Convention has distinctly asked for an expression of the opinion, not only of the Bishops, but of the clergy and laity as well, I do not hesitate to avail myself of the privilege, which I am sure the Bishop will accord me, of saying frankly what I think on this subject.

"I advocate the change. And I base my advocacy on other and, I think higher, grounds than any that have been yet referred to her.

"The Bishop gave us, in his address, an admirable historical statement of the way in which the word Protestant came into use. But I submit that what may have been a natural and proper designation of a small body of men who were struggling with the gigantic power which had for centuries overshadowed the whole of Western Christendom, is no longer a fitting designation of that body when it has grown to dimensions rivaling Rome itself, and which has a history and policy of its own. It may have been wise even for our fathers after the American Revolution, when they too were but a handful almost swallowed up by the great religious bodies about them, to have adopted the name by which we are still described. But I submit again, that it is now no fitting description of a body which has grown to be the seventh religious organization in this country in point of numbers, and I think the first, or very nearly the first, in point of wealth and influence.

"I can no more accept the polity or teaching of the Church of Rome than can any man in this Convention. I am therefore a Protestant against her. But I should think that a very peculiar label to put upon myself or the Church to which I belong. I think the Church has something more and better to do than simply to protest against the errors of another body, over which she has no control and for which she has no responsibility, and which was not intruded into this country until she had been established here far and wide. The Church is Protestant against other errors beside those of the Church of Rome, but shall she call herself, therefore, the anti-Unitarian Church, or the anti-Mormon Church, for instance? It would certainly be as logical for her to do so as to style herself by a name which conveys to the popular estimation the idea that she is simply and solely an anti-Papal Church.

"My supreme objection to the present name of the Church is that it is a sectarian name. It conveys the idea that the body it describes is one which has cut itself off from the general body of Christians on account of some peculiarity which makes it impossible for it to unite with others. And that I take it is not the idea which the Church should present to the world. I would not only give up the name Protestant Episcopal, but I would call upon all the Protestant bodies to change their names as well. That Christians should be associated together in different and unrelated bodies, described by such names as Episcopallians, Presbyterians, Methodists, Baptists, Congregationalists, Reformed, and all the others, is to my mind a very caricature of Christianity. Those names are the natural designations of disjointed sects, and do not describe the Church of God, the body of the disciples of Christ, for whom He prayed

that they might be one as He and the Father were one, and concerning which St. Paul said there should be no schism in it.

"If I thought this Church were only a sect I would leave it tomorrow. I belong to it because I believe it to be an integral part of that historical body which was founded by Christ and His Apostles, which has come down to us as the priceless heritage of the ages, a body which has never in its whole history separated itself from any other part of Christendom. There was a Church in England centuries before any emissaries or Rome were sent there. It is called the Church of England in the *Magna Charta*, twelve hundred years after Christianity was first planted in the British Isles. And it is the same Church to-day, its present Bishops occupy the sees and are the legitimate successors of the early British and English Bishops. And that Church never separated itself from the rest of Christendom. It was Rome which excommunicated England. And to this day England has never excommunicated Rome. While Rome does not acknowledge our Orders, will not communicate our faithful at her altars, and in spite of her professed acknowledgment of lay Baptism even, re-baptizes those whom she perverts from us, any Roman Catholic can be received at once into our Communion without a ceremony or requirement. And any Roman Catholic priest can be admitted to minister at our altars by simply submitting to the jurisdiction of our Bishops.

"And on the other hand, the Church of England has never cut off any body from herself. Those who have gone out of her were not driven out, or followed with curses when they went; they 'dissented' from her, as they dissent from one another. And she, to-day, like a tender mother, is yearning for their return, as not one of them cares to return to her, or to unite with one another.

"Now I say that that Church which is historically the mother Church of all English-speaking people, which is older and more Catholic than Rome, which occupies this absolutely unique position among all existing religious bodies, which is destined, as I believe in my soul she is, to be the intermediary which shall be the means of eventually bringing together the various portions of the historic Church, and those scarcely less great, but disjointed and antagonistic fragments of modern Christianity—this Church, I say, should have a name fitly describing what she is, and not one which stamps her for a sect. The word Protestant is a negation, and however necessary it may be at times, in the face of errors or usurpations for the Church to assume that attitude, it is no permanent basis on which any organization can be built.

"And what is the one single argument which is advanced against the proposed change? It is simply fear of misunderstanding, fear of prejudice on the part of some of our own people, and of the Protestants about us, fear that the change might convey the idea that there was a change of principles in the Church, that it was an approach nearer to Rome. Everyone in this Convention knows that that would not be the case. Is the Church of England any nearer Rome than we are because the word Protestant is not in her title? Is the Church of Ireland so? God knows there is nothing Roman about that. And why should we be any nearer to Rome by taking a similar name? If the Church were always known simply by the name of the country in which it is established, it would be the most telling confutation there could be of that absurd claim that the whole Catholic Church should be called Roman.

"And even if there were some danger of weak and ignorant persons misunderstanding this change, I would run the risk. I would take the bolder, and it seems to me, the loftier course, of trying to teach the people of this land the real difference between Catholicism and Roman Catholicism. I would try to set before them what the true conception of the Church of God should be. And until men learn that, until they realize that the Church is not some *peculiarum*, which this man or that man has devised, or a mere outgrowth of political ambition, but a simple, though all-sufficient, organization which Christ and His Apostles founded, and which was intended to extend into all the world and embrace all people and last for all time, until men gain that conception of the Church of God, that unity among all Christ's disciples for which He prayed and which He said was necessary to convince the world that the Father had sent Him, can never be attained.

"For these reasons I favor the change. If I am asked to answer the second question, What name I prefer if the change is made, I would say, there are a number of names for which I would be prepared to vote if a substantial unanimity could be gained for any one of them. I would vote for any name that is a better designation of what I conceive the Church to be, than the one we have, even if it were only simply—the Episcopal Church. But if I am asked what one I should myself choose, I would say that I should call it according to the only method which is ever used in the New Testament for describing a portion of the Church, and by which the different parts of the Catholic Church have ever been described, a territorial designation, the name of the country to which it belongs. I should call it what it claims to be, and what I believe in reality it will become, THE CHURCH OF THE UNITED STATES OF AMERICA.

The Rev. DR. UPJOHN:

"No title should be retained which marks an event later than the Church's origin." Quoting from Canon Dixon, he said: "It is improper to designate any Church by a term of limitation; it cramps theology, narrows teaching, and fosters false notions of history."

Mr. C. STUART PATTERSON:

"A Protestant is, negatively, one who is not in communion with the Church of Rome, and affirmatively, one who believes, first, that there is not upon earth any visible body with authority so to dogmatically define the faith as to bind the conscience of the individual man, and secondly, that every man is responsible for his belief and for his conduct directly and immediately to his God, and that there is no power upon earth which can relieve him from that personal responsibility. The abandonment of the word Protestant in the name of the Church, would be a substantial change, which would imperil all trusts of the Church."

Rev. J. B. HALSEY:

"Of the two words, 'Protestant Episcopal,' God has caused one to be taken and the other left. The Romanists hope we will return to the word Protestant; the Protestants call us the Episcopal Church. I do

not think it is the will of God to put the word 'Catholic' into our name at this time. But the word 'Episcopal' stands for apostolic order and continuity, and is our popular name now."

The question was put to the chairman of the committee, whether a vote in favor of the resolution of the committee committed one against the correction movement in the abstract; to which the Rev. Dr. FULTON replied that it did not, but only that change is "inexpedient" "at this time."

The Rev. DR. UPJOHN moved that the words "at this time" be stricken from the resolution of the committee's report. Mr. FRANCIS A. LEWIS made the point of order that such action would be discourteous to the General Convention. The Bishop decided that the point was well taken. Dr. Upjohn made the reply that "at this time" were not the words of the General Convention, but of its committee. The Bishop ruled Dr. Upjohn out of order, on ground that the order of the day at four o'clock was elections.

Shortly after five o'clock on motion of Mr. Lewis the vote was taken on the resolution by orders with following results:

Clerical—Ayes, 112; noes, 38. Parishes—Ayes, 72; noes, 21; and four parishes were divided. The Bishop declared the resolution adopted.

Those who voted in the minority (against the proposition that "any change" "at this time" would be inexpedient) were the following:

Rev. Messrs. G. Pomeroy Allen, C. Frederick Brookins, Simon K. Boyer, Warren K. Damuth, R. E. Dennis, Thompson P. Ege, H. S. Fisher, W. B. Gilpin, J. A. Goodfellow, Jas. B. Halsey, Wm. L. Hayward, G. Woolsey Hodge, A. C. Knowles, Frederick C. Jewell, Walter Jordan, Jacob Le Roy, F. D. Lobdell, Wm. H. McClellan, Wm. A. McClenthen, Wm. McGarvey, Alex. J. Miller, Geo. H. Moffett, Richard J. Morris, A. G. Mortimer, D. I. Odell, Chas. C. Quin, Robert Ritchie, Chas. W. Robinson, Geo. R. Savage, Bernard Schulte, W. Reese Scott, Joseph Sherlock, Lawrence S. Shermer, Samuel Upjohn, N. D. Van Syckel, Frederick D. Ward, Jacob F. Weinmann, Jr., Harrison B. Wright (38).

*Vote of Parishes—No:* Doylestown, Media, Radnor (Good Shepherd), Norristown (St. John's), Pottstown, and these in Philadelphia: Annunciation, Ascension, Beloved Disciple, Calvary Monumental, Emmanuel (Kensington), Evangelists, Holy Comforter (West Phila.), House of Prayer, St. Clement, St. Elisabeth, St. James the Less, St. John Chrysostom, St. Luke (Germantown), St. Mark (Frankford), St. Stephen (Bridgeton), Transfiguration (21).

*Vote of Parishes—Divided:* St. Mary's, Ardmore; St. Mark's and St. Philip's, Philadelphia; St. Timothy, Roxborough.

Among the names of the 112 clergy voting in the affirmative (against change "at this time") are the two Bishops and the Rev. Messrs. Henry Anstie, Wm. B. Bodine, W. H. Burbank, Wm. H. Cavanagh, J. Thompson Cole, Roberts Coles, Edgar Cope, C. L. Fulforth, John Fulton, Isaac Gibson, Wm. H. Graff, H. R. Harris, J. A. Harris, Arthur Hess, Robt. F. Innes, Jas. H. Lamb, Wm. P. Lewis, Richard H. Nelson, E. L. Ogilby, C. Ellis Stevens, and N. S. Thomas.

#### IN WASHINGTON.

Bishop Satterlee devoted a considerable portion of his address to the subject of the Name, especially in relation to its bearing upon Christian Unity. In part he said:

"In the historical sense in which the primitive Church used the word, the Episcopal Church has been more Catholic in her principles and has exercised a more Catholic influence than any other Church in all Christendom, notwithstanding the uncatholic name by which she has been called. . . ."

After describing the principal sects which broke off from the Church of England, and the conditions which have filled this country with them:

"If, under the existing conditions, our Church is to take a leading part in the reunion of a divided Christendom, then her members should take a long look ahead, lest they make any false steps in raising new barriers or else causing Christian believers at large to lose confidence in the strength of her position.

"If there had been no Protestant Reformation in the sixteenth century neither the Church of England nor our own Church would have been what they are to-day. For a longer time than the anti-Nicene period we have stood firm, as Protestants, against the errors of Rome. In this sense our Church is truly called 'Protestant Episcopal.' Yet because she stands for so much more than a mere protest against Romanism, and because of the growing sense of responsibility which is engendered, as we comprehend more and more her real Catholic position, that name is giving increasing disquietude to most Churchmen.

"I, for one, must believe that the Protestant Reformation was a movement directly inspired by God, yet it was a special movement to counteract special evils in the Church of God. As such it had, necessarily, marked limitations, and therefore, however true it may be in these special aspects, 'Protestant Episcopal' is a very limited name for this Church of ours. No diocesan or General Convention of these times would adopt it. 'Protestant' is a word with a negative, not a positive, meaning, and the Church of God is not built upon negatives. Protestant is a modern term, not an ancient word. It is to be found neither in the New Testament nor in the primitive Church; indeed, it was unknown to all Church history at the time that Columbus discovered America.

"Again, Protestant, as a name, is associated as much with European political controversies as with religious aspirations and faith in Christ. All this, and more, can be said against the term 'Protestant Episcopal.'

"But, however unsatisfactory it may be, there is a marked distinction between adopting a name for the first time and changing one which has been already adopted and in use for over a century. This complicates what would otherwise be a simple matter, with many other considerations, not the least of which is this question: 'Has the time arrived, in the providence of God, for such a change?'

"Pause a moment and consider. If ours is a true descendant of the Apostolic Church, then we must be mindful of the Apostolic warning:

'The letter killeth, but the spirit giveth life.' Think of the Catholic and Apostolic spirit which our Church has manifested in this fair land of ours for a century or more. Think of the great responsibility which God has placed upon her Bishops, clergy, and laity in building upon the strong foundations which have been already laid for future Church unity. Above all stand face to face with this ancient and unchangeable Catholic and Apostolic truth regarding the oneness of the Church on earth.

"If the Church of England, by her action in by-gone centuries, is so largely to blame for the schisms in our divided Christendom of America; and if we really hold, with deep religious conviction, that we are the true and lineal successor of that Church in this country, then we must accept the consequences of this oneness of organic life and recognize that the inherited responsibility for these abnormal conditions falls upon the daughter Church just as surely as the sins of the forefathers are visited upon their children.

"Before Christian unity can come we have a work of expiation to do for our mother. One may say that the mere retention of a name is but a small atonement for the past; but, if this becomes a cause for real humiliation on the part of devout Churchmen, then will not the name 'Protestant Episcopal' stand as an honest and sincere confession on our part of the wrongs done by our mother Church to these lost sheep of the house of Israel?"

Immediately after the organization of the convention, it was moved by the Rev. Dr. McKIM that the portion of the Bishop's address relating to the Change of Name be referred to a committee, and that their report be made the first order for Thursday morning. This was carried, and the Bishop appointed the Rev. Drs. McKim and Harding, Rev. J. W. Clark, and Rev. T. J. Packard, and Messrs. H. E. Pellew, L. A. Wilmer, and J. S. Chew. The communication from the commission of the General Convention on the subject was also referred to this committee, and on Thursday two reports were presented from it, and the discussion ensuing occupied the entire morning session.

The majority report, signed by the Rev. Dr. McKim, Rev. Thos. J. Packard, and Messrs. Pellew and Wilmer presented the following resolutions, which were finally adopted by the following vote: Clerical—Ayes, 43; noes, 21. Lay—Ayes, 45; noes, 7.

"Resolved, That we approve of the conclusions, as stated by the Bishop, in his address to this convention, that the time has not yet arrived to change the present name of the Church."

A minority report was presented by the Rev. Dr. Harding, signed by himself, the Rev. James W. Clark, and Mr. John H. Chew, and offering the following resolution as a substitute for those of the majority.

"Resolved, That the mind of this convention is, that the present title of the Church, as stated in the Bishop's address, is inadequate, and that the time for making the desired change has not yet arrived. The time for considering a change in all its bearings will be when the General Convention in its wisdom, shall take further action by proposing a new title."

It will be seen that the only real difference between the resolutions of the two reports lies in the dissatisfaction expressed in that of the minority with the present title; but in the long preamble of the majority, strong objection was expressed to any change, and the ground was taken that "there is no sufficient reason for it," that the present title was not 'an accident' as has been said; but was deliberately adopted by the fathers of the American Church as descriptive of the doctrine and polity; and the opinion was expressed that a change to any name which has been proposed would raise an additional barrier between us and our Protestant brethren, besides grievously offending multitudes of our own people.

The Bishop was asked, as his address had set forth both sides of the question, to state his own individual view, and he replied: "I believe that the name 'Protestant Episcopal' is a true name as far as it goes; but that beyond this point, it is unsatisfactory, because inadequate. In view of the great responsibility resting on our Church, as regards the question of reunion, I believe it would be unwise to change the name at present."

In the course of the discussion a motion to lay the whole subject on the table was defeated by an overwhelming vote; and a resolution, offered by Mr. Melville Church expressing the mind of the convention to be entirely opposed to any change was also lost by a decided vote—42 to 21 of the clergy, and 26 to 25 of the laity.

The Rev. Dr. C. ERNEST SMITH objected to the spirit of the majority report, as "panic legislation," and declared that he was not afraid of extremes in the Church, but believed that the great body of her clergy and people would always be loyal to her standards; and he looked forward to the time when a more suitable name would be borne by all the branches of the Anglican Communion in common.

Dr. MCKIM replied with some heat, declaring that the agitation for the change is doing the Church a great deal of harm, and that it proceeds from those who have departed from the principles of the Reformation. He was proceeding to give illustrations of certain extreme teachings and practices, but in reply Dr. HARDING deprecated this line of argument, saying that instances might be brought on the other side, but that the question should be discussed in a brotherly manner, all acknowledging each other's loyalty to the Church.

The hour for the recess had arrived, but the session was extended in order to take the vote. The resolution of the minority was carried by the clerical vote—33 to 31—the Bishop and a majority of the city clergy voting in the affirmative; but was lost by non-concurrence of the laity. The majority's resolutions were then passed.

#### IN NEW JERSEY.

The Diocese of New Jersey voted against the change of name of the Church. This action was taken after a discussion which limited the debate to the proposition put in bare form, as follows:

"Resolved, That this convention vote aye or no on the question, Shall the name of the Protestant Episcopal Church be changed?"

When the subject came up for discussion, there were many resolutions presented, expressing various shades of opinion, from absolute opposition to the whole movement, to simple declarations in its favor, with intermediate positions declaring that the convention favored the movement for a change but did not deem it expedient to make the alteration at this time. After a host of amendments and substitutes had been presented, the Rt. Rev. the Bishop suggested a simple yes and no vote on the plain question, and the proposed change was defeated by the following vote:

Clerical—In favor of change, 30; opposed to change, 35. Lay—In favor of change, 15; opposed to change, 56.

Bishop Scarborough made the matter of the change of Name the chief feature of his annual address.

He summarized the argument of the Milwaukee Memorial, dwelling especially upon its statement that "the right appreciation and estimation of this Church as the national branch having jurisdiction in this country of the historic Catholic Church of the ages, founded by our Lord Jesus Christ Himself, is sadly perverted and often entirely prevented by the local title it has borne during the years of our national existence."

Continuing, the Bishop said:

"These are the main grounds on which the petitioners base their prayer of relief and ask that some other title may be substituted that will state more definitely and closely the relation and connection between this Church and the historic Catholic Church of the ages."

After outlining the steps in the General Convention, as a result of which the question was referred to the Dioceses, the Bishop went on to urge that the subject was in no sense a party question. He said:

"As I am honored with a place on the committee which has asked for an opinion from the Dioceses, I feel that any discussion by myself here, as to the merits of the question, would not be in good taste. I have laid the question before you as clearly as I could, and all that I ask is calm, intelligent consideration on broad grounds. It is in no sense a party question, I am glad to believe. If it ever was such it has long since passed beyond that stage. I would only add a word of caution that in correcting what many think historically a mistake, we should be careful not to alienate earnest souls nor arrogate to ourselves more than we are justly entitled to claim. I clearly see the difficulty of finding a designation that will neither compromise our Catholic inheritance nor belittle our position as evermore protesting against errors in life and doctrine on the one hand or on the other. I hope every member of the Convention will cast his vote in accordance with his convictions of duty and in the fear of God, thus helping to determine what the mind of the Church is and so helping to settle this vexed question that our thoughts may be turned to the larger consideration of the Church's mission to a sinful and perishing world and the salvation of mankind everywhere."

It was resolved to make the subject a special order for Wednesday morning, and when the discussion began at that time a limit of one hour was made before a vote on the first proposition should be taken, and speeches were limited to five minutes each.

The Rev. Dr. H. H. Oberly, of Christ Church, Elizabeth, was the first speaker. He urged the change of name because the present title is sectarian and divisional, as well as negative. Protestant is merely a negative term, he said, whereas we stand for a faith that is positive. Episcopal but emphasizes the form of government, and is unnecessary as a name of the Church, which must be Episcopal, or it is not a Church. He further urged the need of a change as removing an obstacle to the mission of the Church in bringing about Christian unity. With our present title we are apparently but urging a change from one sect to another, instead from a modern denomination to the Catholic Church of Christ.

The Rev. Dr. Otis A. Glazebrook said that he was opposed to a change because he thought the present name well expressed the Church's position. We stand for Evangelical truth and Catholic order, he said, and our name shows that: Episcopal, showing our apostolic position and differentiating us from heresy; Protestant, showing our opposition to Roman corruptions. He said that to change the name now would frighten away thousands from the denominations who are flocking to us and whose coming is the promise of Church unity in the future. To change our name would be to lose prestige, to run the risk of relegating ourselves to insignificance, and to delay and defeat the possibility of union with non-Episcopal bodies.

Captain James Parker, a layman of Perth Amboy, and one of the counsel for Admiral Schley in the celebrated inquiry, was a strong advocate of ridding the Church of what he referred to as a gross misnomer. "For myself," he said, "I hope the title 'Protestant Episcopal' will somehow be eliminated. If we find we have a misfit in name attached to us, why should we continue it forever?" He ended by saying that his preference would be for "The Church in America" as the title.

The Rev. R. A. Rodrick, of St. Paul's, Camden, though he admitted a hearty dislike of the present title, spoke urgently against the proposed change. "The present name does not properly designate this Church," he said, "but suppose it does not? Most people do not think of us by our name. They think of us as we are. What shall we gain by changing our name? We do not gain the respect of the Church that owes obedience to the Pope, and we lose the re-

spect and invite suspicion of our Protestant brethren. We have nothing to gain and all to lose as far as the Protestant world is concerned. Another objection is that we are undecided as what the new name should be. I believe the time will come, however, when we shall be warranted in changing the name to the American Catholic Church. But let us wait until the time when we shall be justified in assuming the dignity of that name. That time is not yet arrived."

Other speeches were made by the Rev. Dr. J. Franklin Long, of Vincentown, the Rev. George W. Harrod, Mr. Joseph Gales, and Mr. J. S. Hilliard. Mr. Harrod caused laughter by his reference to the ideal Church as without spot or wrinkle. Half of our name is a spot, he said, and the rest a wrinkle.

The Rev. C. M. Perkins closed the discussion and voiced the apparent feeling of the majority in declaring that he did not like the present title, but did not think it expedient to change now because there was not a sufficiently large demand for it from the laity of the Church.

#### IN TENNESSEE.

Bishop Gailor presented the subject with great strength and urged that the name "American Catholic Church in the United States" be commended by the Diocese of Tennessee.

He recalled the history of the present movement, from the presentation of the Milwaukee Memorial, and summarized the latter in cogent terms. He believed a "non-committal attitude is practically impossible." "Like Balaam, we are 'in a narrow place where there is no way to turn'; we are at close quarters with the truth, and we ought to say Yes or No." The reasons given in the Milwaukee Memorial were all good, "but they do not explicitly include the reason which, more than any other, influences me.

"The longer I live, the more delusive and mischievous appears a mere subjective religion—a religion without a past, without authority, without definite faith. This kind of Christianity made Dr. Martineau—whose name is a great name in the history of religion among English-speaking people—reject whatever in the New Testament failed to correspond with his individual illumination. . . . This subjectivism is to-day manufacturing new sects and new theories with extraordinary rapidity, and is filling the pulpits of the country with vagaries and vulgarities, the mere audacities of paradox. It has tried to take God out of the Bible and would, if it could, eliminate Him from human history. It is never certain of anything except the feelings and impressions of the individual soul. And we have encouraged this tone and temper of mind and are encouraging it, by adhering to the inadequate and un-historical name, which we have given to the Church. It is simply impossible to recite the Creed every Sunday and say we believe in the 'Holy Catholic Church,' and then call ourselves 'Protestant Episcopal' every day of the week, without suggesting inevitably that the Holy Catholic Church is some sort of hazy, composite photograph of a hundred or more varying sects, with the names of which we are tolerably familiar. This is the only possible account of that impatience of intellectual and moral restraint, that resort to individual judgment for the settlement of the simplest questions—decided, many of them, a thousand years ago—and that disinclination to follow the simplest liturgical and practical customs of the Church—which characterize many of our own people. We are menaced by the existence of a real incapacity to form an intelligent or an intelligible idea of what the Catholic Church is at all.

"On the other side, we have played into the hands of the most elaborately organized, the most resolute and intolerant form of the Christian religion the world has ever seen. We have permitted men, on every side, to fashion for us the utterly false dilemma of having to surrender all claim to an objective and historical Christianity, or else to accept it with a foreign and un-American label. We may go on forever baptizing our children with a Catholic Baptismal Office, and marrying our people with a Catholic marriage ceremony, and celebrating the Holy Communion with what is the most Catholic liturgy in the world—but if we call it Protestant, even with the word 'Episcopal' to modify it, we cannot teach people to believe it to be what it is.

"I tell you, my brethren, the meaning of that word 'Catholic' involves the future of Christianity on this continent. By itself it carries with it no sting of controversy, no reminiscence of bitter contention. It was used to describe the Christian Church within the decade succeeding apostolic times; and for nearly a thousand years it connected the unity and freedom of Christendom.

"The name 'Protestant Episcopal,' on the contrary, was born of strife, and perpetuates the idea and fact of ecclesiastical warfare. It carries with it the tang and taste of the days when Prelacy and Presbyterianism were deadly foes. As the New York *Independent* suggests, it is obnoxious, therefore, to our Protestant friends, and its removal would by their thoughtful men be regarded as a real step toward unity.

"So we may help to reclaim this word Catholic and assert its original and primitive meaning—the meaning which it bore for nine hundred years—before the ambition of men began to rend and tear the unity of the Church—before the Bishop of Rome and the Bishop of Constantinople began to anathematize each other and so to create schism in the Christian body.

"Surely it is worth remembering as a fact of history, that Catholic was the common name for the Church among Christian people for more than twenty-five generations before the edict of compulsory celibacy of the clergy was promulgated, or the doctrine of Transubstantiation was formulated; before auricular confession and the denial of the cup to the laity were enforced; and before the doctrines of the Immaculate Conception of the Virgin and the Infallibility of the Bishop of the Roman See were even heard of, much less being made articles of faith necessary to salvation. And the Christians of those thousand years called themselves Catholics, because the name stood for freedom—not for license, but for freedom—the freedom of constitutional government and of reasonable faith—the faith of the one universal creed. As early as the year 347 St. Cyril, then a presbyter, and afterward Archbishop of Jerusalem, in his catechetical lectures on the creed, uses this strong language, viz.: 'If ever thou art sojourning in any city, inquire not simply where the

Lord's house is, not merely where the church is, but where is the Catholic Church?' And his idea of Catholic is that it means universal in space, and involves the teaching 'universally and completely one and all the doctrines which men ought to know'—these doctrines most surely being contained in what he calls 'the faith which we rehearse,' and which are the facts of the 'Nicene' creed.

"I say, then, that we may reclaim that name 'Catholic,' as it stands in the creed for its true historical significance; or else we may permit it to be more and more identified with a system of religion which suppresses freedom, which makes little of individual experience, which has put new articles into the creed in recent times as necessary to salvation; which, in Latin countries, seems to subordinate the good life to the observance of outward form, and which turns away from American institutions and American ideals and demands that we shall take our direction in faith and morals from a foreign and alien race.

"It is amazing in this connection to hear men declare that the word Catholic, which occurs in the fundamental creed of Christendom, is so identified with this foreign religion as to be beyond redemption; that, therefore, we ought not to shock people's prejudices by adopting it, as if the word could mean one thing in the creed and another and entirely different thing in every-day conversation and discussion. Why, brethren, it has been this kind of supine surrender of rights and of meanings of words which in bygone days has lost to people the most sacred and precious political and ecclesiastical liberties. The Middle Ages are filled with the stories of just such surrenders.

"Let us assert our rights and not abandon them. The word 'Catholic' at the beginning of Christian history meant freedom—a freedom guarded and protected by law; and it is a deep and sure principle of liberty, that the strongest and most effectual protest against error is the assertion of the truth. For not in negations, but in affirmatives, rest the power and glory of the Church of Christ.

"We are first of all an American Church. Why should we not insist upon our rightful place in the history of the republic?"

Here the Bishop recalled the work done by Churchmen in planting the foundations of the American republic, showing how largely the framers of our institutions were communicants of the Church. Continuing, he said:

"There is no doubt then that we have an historical right to call ourselves an American Church.

"In the second place, we are Catholic. As the great Unitarian professor of history, Dr. Beard, has said, 'There is no fact more historically certain than that the English Church has preserved the integrity of the succession of her episcopate from the ancient Church,' and we have maintained, and do maintain, the integrity of the whole faith of primitive Christianity, subtracting nothing from and adding nothing to the creed that was and is the sufficient statement of the truth for all ages and for the whole world.

"Brethren, these two affirmations, that we are American and that we are Catholic, are our surest, truest and sanest protest against every form of error.

"In taking this position I know that I am quite in line with the best traditions of this Diocese.

"Bishop Otey, our first Bishop in Tennessee (*clarum et venerabile nomen!*), wrote the inscription for his own tomb, now graven upon the marble monument at Ashwood: 'James Hervey Otey, first Bishop of the Catholic Church in Tennessee.' In the proceedings of the General Convention of the Church in the Confederate States, held in Christ Church, Columbia, S. C., October 16, 1861, the Bishop of Tennessee (Otey) urged that the word Catholic should be inserted in the title of the Church; and he was supported in his contention by the Bishop of North Carolina (Atkinson), the Bishop of Mississippi (Green), and the Bishop of Texas (Gregg), and by laymen like George R. Fairbanks of Florida and Judge J. F. Phelan of Alabama.

"So this is by no means a novel question in the Church of a question which should startle or surprise any Churchman who has the most ordinary acquaintance with our history.

"So much for the merits of the question. This is my reply to the first and third divisions of the question propounded by the Joint Committee. The name shall be changed and the substitute ought to be 'The American Catholic Church in the United States.'

"As for the second part of the question, 'Ought the name be changed at this time, i.e., at the next meeting of the General Convention in October, 1904?'—to that I would reply that it will require at least two General Conventions, meeting three years apart, to effect any such change; so that we need not fear any hasty or unconsidered legislation, and, secondly, the problem is not unlike that of the resumption of specie currency, which came up and was strenuously debated in Congress in the years 1872 and 1873. The question was one of expediency, and whether the country was ready for it—and that was a question practically impossible to decide. So it was finally agreed that the best way to resume was to resume. And the thing was done."

The question was referred to a committee consisting of the Rev. F. P. Davenport, D.D.; Rev. T. F. Martin, Rev. Samuel Ringgold, D.D., Messrs. B. L. Wiggins, LL.D., W. L. Henderson, M.D. Their report was as follows:

"Your committee on the Change of Name of this Church, respectfully reports that we have had under careful consideration the question sent out by the Secretary of the Joint Committee appointed at the General Convention in 1901, page 240 of Journal of General Convention of 1901, and also the resolution creating said Joint Committee. We find that the question asked by the Joint Committee does not cover the whole question as contained in the above resolution. Your committee therefore move the following:

"Resolved, That this committee be continued, to report at the next diocesan Convention."

Said report was not concurred in by the Convention, by a vote of 36 to 14.

After further discussion it was decided to continue the Committee that they might make report at the next Convention.

## IN FLORIDA.

The name American Catholic Church was commended by a fine majority, a feature of the vote being that every one of the *missions* represented in the lay order voted in the affirmative. The Bishop introduced the subject in his address by saying:

"Too much has been said on the changing the name of the Church. I am tired of having a name thrust upon us which we have never properly adopted, and I think the Church has grown to sufficient importance to stand by her mother, the Church of England, in true and proper garb. I do not suppose it mattered much by what appellation we were called when we were struggling with deserted pulpits and struggling to regain our churches. But one thing occupied the mind of the Church, the great work which was set before it. It was the Church in America, and the Bishops and the people sought only to advance the Kingdom, under the most trying circumstances. The question of the name which we bore in America did not concern us much till more or less lately, when we have found ourselves in the midst of a conflict which demands that there shall be no question concerning the colors of our banner. I think the time has come when we should adopt authoritatively our title. We have allowed a title to be fastened upon us in an unauthoritative way. There are some I know who like the title 'The Protestant Episcopal Church in the United States of America.' Those who like it I hope will vote for it. I do not like it, for the reason that I want a title which will show that we have some higher ideal than simply protesting against error. There is absolutely no title which has not numerous objections to it. However, the matter of assuming too much does not concern me. I need not go through the category of names. I will simply call your attention to one body of people who call themselves Christians, above everybody else. There is another which call themselves Catholics, another which has a still more pretentious title—I believe I give it rightly—'The Holy Catholic and Apostolic Church.' We commonly know them as Irvingites. The question of assumption does not concern me. What I am anxious to have is a title which shows our strength and our determination to preach the whole truth."

At the conclusion of the Bishop's address a committee was appointed to take up the matter of the change of name of the Church. The committee consisted of the following: The Rev. Dr. Shields, the Ven. B. G. White, the Rev. W. E. Warren, Messrs. G. R. Fairbanks, R. P. Daniel, A. M. Ives, G. B. Hallmark. Their report follows:

"Resolved, First, that it is the sense of this Council that a change should be made in the present name of the Church.

"Resolved, Second, that it is the sense of this Council that the name of the Church should be changed to the AMERICAN CHURCH."

The only speaker against the report was the Rev. C. M. Sturges, while it was supported by Major G. R. Fairbanks, the Ven. B. G. White, the Rev. Dr. Hodson, and the Rev. Dr. Moore, of the Diocese of Chicago, the last two speakers by courtesy of the Council. The first resolution of the committee was adopted as it stood. The second resolution, which read originally "That it is the sense of this Council that the name of the Church should be changed to the AMERICAN CHURCH," was amended to read "THE AMERICAN CATHOLIC CHURCH." The amendment was presented by Mr. H. E. Dotterer of St. Peter's parish, Fernandina.

The vote on the amended resolutions stood as follows: Clergy—Ayes, 12; noes, 2. Parishes—Ayes, 5; noes, 4. Missions, Ayes, 9. The vote of the missions is equivalent to one-fourth of a vote.

## IN ALABAMA

the subject was, at the Bishop's suggestion, referred to the next Council for consideration.

## IN MISSISSIPPI

the clergy voted in favor of change and the laity against it. The question was there overshadowed by the episcopal election, reported last week.

## IN SOUTH CAROLINA.

The Bishop treated the subject at length in his address, saying in part:

"This proposition to change the name of the Church is a proposition to haul down the Protestant flag, and to run up a new standard—a new flag—the precise character of which I do not attempt to describe. Of one thing I feel profoundly convinced—if the new flag does not represent a Protestant Church it will not represent the Church of the English martyrs, the Church of England from the Reformation to our day—the Church of Seabury and White, of Hobart and Whittingham, of Williams of Connecticut, of Dehon and Gadsden and Davis and Howe of South Carolina. It can never become the Church of the American people. . . .

"If we are to present to our fellow Christians a constant invitation to organic unity, and if our Chicago-Lambeth Quadrilateral is to have the slightest consideration from them, does any man of ordinary common sense really think that by repudiating our Protestant name we will all the more effectively inspire their confidence? . . .

"However dissatisfied with the historic title of the Church our brethren of Milwaukee may be, and however disposed the general Convention to give their Memorial the fullest and freest consideration, the grave fact remains that the change proposed in the name of the Protestant Episcopal Church is a deliberate, well considered proposition to pronounce upon the Protestant doctrine and worship of the Church by expunging from her constitution and Prayer Book the title by which she has been known from the first, the title under which she has grown to greatness and power, under which her Lord has sent her the Comforter and poured out His blessing upon her; under which her children have confided in her devotion to the Gospel of Jesus Christ and to the primitive order of this Church."

The subject was referred to a special committee which, in re-

porting, commended the Bishop's position in the matter, and after considerable discussion of the report, the following resolution was unanimously adopted:

"Resolved, That in the opinion of this Council it is deemed inexpedient at this time, and is opposed to taking any steps towards changing the name of the Church."

## IN WESTERN MASSACHUSETTS

the subject was not discussed, the Bishop saying in his address that while the change was desirable, it was best that discussion upon that subject be left until next convention, which would be in ample time for the report to be made to the committee upon the Name before General Convention. At present, he felt, it would tend to inharmony and considerable discussion, and as the work was to be accomplished in one day, it would be wise to postpone action.

## OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

## NEW JERSEY.

(Rt. Rev. JOHN SCARBOOUGH, D.D., Bishop.)

The Bishop suggested in his address, that while we are reconsidering titles, the question "whether the time has not come to correct the name of our Diocese? We now bear the name of the entire State of New Jersey, when, in fact, less than half of the population resides within our borders. But since our sister Diocese has long since relinquished its territorial name and taken that of its chief city, we have an example which can be safely followed. . . . I am not sure that the time has come even to discuss the question, much less to disturb long-rooted traditions. Only I feel more and more the anomaly of signing myself 'Bishop of New Jersey' when, in fact, I can claim jurisdiction over a portion of the State only."

The matter was referred to a committee to report to the next Convention, the members being the Rev. Dr. A. B. Baker, Rev. W. Strother Jones, Messrs. J. H. Pugh, Bayard Stockton, and James Parker.

There were no changes made by the elections, except that Mr. B. F. H. Shreve resigned as Chancellor and is succeeded by Mr. Bayard Stockton.

## WESTERN MASSACHUSETTS.

(Rt. Rev. ALEX. VINTON, D.D., Bishop.)

The Bishop urged the clergy to greater interest in matters not distinctly parochial, and recommended the formation of some organization whose object it would be to bring the clergy oftener together for mutual encouragement.

Minor changes were made in the missionary canon, and former officers were re-elected. A committee on an episcopal residence was appointed.

## PENNSYLVANIA.

(Rt. Rev. O. W. WHITAKER, D.D., LL.D., Bishop.)

(Rt. Rev. ALEX. MACKAY-SMITH, D.D., Bp. Coadj.)

The Convention was held in the Church of Zion and St. Timothy, and the Bishop Coadjutor was introduced by the Diocesan at the beginning of the session.

The memorial from the Council of the Diocese of Milwaukee relative to the establishment of a Provincial System with extra-diocesan courts of appeal was presented, and on motion of the Rev. J. Andrews Harris, D.D., was referred to a special committee to report on the subject to the next diocesan convention. The committee consists of the Rev. Drs. Fulton, Harris, and Anstie, and Messrs. Price, Budd, and Francis A. Lewis. In the Standing Committee, the Rev. R. H. Nelson was chosen in place of the Rev. Dr. T. A. Tidball. Other officials were generally re-elected.

## WASHINGTON.

(Rt. Rev. H. Y. SATTERLEE, D.D., Bishop.)

At the missionary session, a committee recommended, through the Rev. Chas. E. Buck, that \$6,000 be appropriated, and apportioned among the three Archdeaconries for missionary work in the Diocese for the coming year, 10 per cent. of which sum shall be paid the committee for work among the colored people. Mr. W. D. Baldwin urged that the sum for colored work should be doubled; and as objection was made to taking more from the stations in southern Maryland, the Bishop offered to provide half the additional \$600 if the rest were raised at once. Pledges were instantly offered by city rectors, and others, and in a few minutes \$345 was promised, besides \$100 additional for the work in the Maryland counties.

While sitting as the Board of Missions, a report was received in regard to the method of apportionment, and a motion was carried to request the Board of Managers in New York to make the current expenses of the Diocese the basis of its apportionment.

At the elections, Mr. W. C. Rives was chosen Treasurer. On the Standing Committee, the Rev. R. P. Williams, D.D., succeeded the Rev. Dr. Elliott, whose continued ill health drew a resolution of

sympathy from the Convention; and Mr. Melville Church succeeded Mr. S. W. Tulloch. Other officials were re-elected.

#### TENNESSEE.

(R.T. REV. THOS. F. GAILOR, D.D., LL.D., Bishop.)

The business was wholly routine, the session being at Memphis. Last year's missionary apportionment was continued. A Sunday School convention for the day before each diocesan Convention was ordered.

It was resolved to endeavor to raise \$1,500 throughout the Diocese for the services of a General Missionary, the amount raised to be presented to the Bishop as a free will gift for such services to commemorate the 10th anniversary of his consecration.

The night service of the second day was made a missionary service at Calvary Church. The Very Rev. James Craik Morris sung the service and the vested choir of about one hundred voices made up of members of the Church choirs throughout the city, under the direction of Mr. R. Jefferson Hall, organist and choirmaster at Calvary Church, rendered the music, helping to make it a grand service. Addresses on Missions were made by the Bishop, the Rev. L. B. Ridgely of Wu Chang, China, the Rev. E. A. Bazett-Jones, and Mr. Rufus Cage, and upwards of \$3,000 was pledged for diocesan missions.

#### FLORIDA.

(R.T. REV. EDWIN G. WEED, D.D., Bishop.)

The Rev. H. A. R. Cresser of Jacksonville was chosen Secretary in place of the Rev. J. R. Bicknell, removed from the Diocese. Other officials were re-elected, and only routine business was transacted.

#### ALABAMA.

(R.T. REV. C. M. BECKWITH, D.D., Bishop.)

The Council sat at Demopolis. The Bishop asked for funds to place ten new men at once in the mission field of the Diocese, in order to man the places already occupied. Attention was called to the Church of St. Michael and All Angels, Anniston, which has been offered to the Bishop for diocesan purposes. He hopes in time to make it a stronghold for mission work in northern Alabama, thus solving many of the problems which present themselves to him in this large and active field. At the same time, the Bishop asked that no action be taken at this Council. A special appeal was made that the Diocese should at once set itself toward the raising of an endowment for the Noble Institute for Girls, purchasing the property from its present owners and placing it upon a safe financial basis, thus realizing the wishes and expectations of its donors, and making use of a splendid opportunity for Church extension.

The only canonical legislation was the adoption of a Canon giving the Bishop control over the clerical supply of all parishes receiving aid from the Diocesan Board of Missions—its effect being to make it possible to send clergymen into parishes without the necessity of a call from the vestry, in all cases where the parish is aided by the Board of Missions.

After lengthy debate the Council accepted the proposition to purchase the Noble Institute property on condition that no pecuniary obligation shall rest upon the Diocese until an endowment of \$50,000 be raised.

The only change in Diocesan officers was that of Registrar, by the election of Mr. E. C. Andrew. The Bishop appointed Deans of Convocation as follows: Mobile, Rev. Gardner C. Tucker; Montgomery, Rev. E. E. Cobbs; Selma, Rev. B. E. Brown; Birmingham, Rev. J. W. C. Johnson; Huntsville, Rev. H. W. Jones.

#### SOUTH CAROLINA.

(R.T. REV. ELLISON CAPERS, D.D., Bishop.)

The Milwaukee resolutions relating to Courts of Appeal were referred to a committee which reported them unfavorably, and the Council unanimously indorsed that report.

The Council adopted a resolution offered by Mr. Bacot of Charleston condemning the tendency of the times toward divorces. The preamble states that the Diocese is coterminous with the State and therefore the members of the Council have a pardonable pride in that part of the organic law which prescribes that "divorces from the bonds of matrimony shall not be allowed"; therefore be it—

"Resolved, That the recent censure and action by the Lord Bishop of London, touching a certain so-called marriage not long since celebrated by the vicar of St. Mark's Church, London, in boldly maintaining in no uncertain manner the sanctity of the holy estate of matrimony and thereby conserving the integrity and purity of the family, commends and has the unqualified approval and endorsement of the Church in this Diocese especially. And that the Bishop of this Diocese, *ex officio* the President of this Council, be requested to transmit a copy of the foregoing preamble and resolution to his lordship, the Bishop of London."

The two evening sessions were devoted to missions and there was much enthusiasm. The four Archdeacons made very gratifying

reports of the progress of work in the several districts. There is an urgent necessity for a general missionary in the Diocese and the Council adopted a resolution providing for the same as soon as he can be secured.

The elections continued generally the same officials, except that Col. G. S. Gadsden succeeds F. L. Frost, M.D., on the Standing Committee.

#### A LITERARY FRAGMENT.

BY THE REV. B. W. R. TAYLER.

[Written for the *New Zealand Archaeologist*, A. D. 5861.]

**I**T HAS been well known that within the last century two distinct schools of literary criticism have occupied the stage of public attention: the Traditional, and the Progressive or Higher Literary Criticism. Some interesting discoveries recently made near the site of what was once London, the Capital of the ancient British Empire, have thrown absolute discredit upon the Traditional school and have created much rejoicing and triumph among the Progressives.

When some fifty centuries ago the earth passed through enormous masses of floating fragments, supposed to have been the remains of a disrupted planet, and every vestige of life was destroyed, with the exception of a few villages in New Zealand, all progress and civilization came to an abrupt termination. It took many centuries for population to again spread over the face of the earth and develop new races with new instincts and characteristics. That portion of the world known in the pre-meteoric period as the British Isles was never, however, re-peopled. The immense masses of celestial fragments which were piled up hundreds of feet above the original soil were never disintegrated, and remain to-day as adamantine as they did when they first hurled themselves on British ground. The New Zealand Society for the Discovery of Lost Literary Treasures, which has recently sent an expedition to Britain, under the direction of Dr. Pheul, has made a most wonderful discovery. It is to this discovery to which we have alluded as a triumph over the Traditionalists. The great controversy between the two schools has been over the writings of an obscure British poet named Tennyson, fragments of whose writings have been unearthed and deciphered. It is claimed by the Progressives that there were at least two Tennysons, and this contention is borne out by J, JE, HV, and Q. The Traditionalists, still clinging to antiquated methods of literary criticism, have contended that all of the various writings claimed as Tennysonian were really the literary product of one man, and have thereby made themselves the laughing-stock of all genuine scholars. The learned Dr. Pheul, writing from London, tells of a remarkable fragment which he has unearthed and, after much laborious work, has succeeded in deciphering. It is clearly Deutero-Tennysonian. Indeed, it would be a fair inference that the name Tennyson describes not a man but a class of men who were state-paid poets. This is the latest fact for which we must thank the Higher Literary Criticism. Dr. Pheul's fragment is a simple script which he deciphers under the luminous title of "Crossing the Bar." He ascribes the date to about 900 years after the beginning of the Christian era, because he finds the prefix Alfred to the poet's name, and infers that it was written in the reign of King Alfred, one of the first of the British kings, possibly of the Plantagenet dynasty. Now even the Traditionalists must agree that their Tennyson lived and wrote at least a thousand years after this. Their contention therefore that there was only one Tennyson is shown to be absolutely untenable. There was certainly a Victorian Tennyson as well as an Alfredian Tennyson. But Dr. Pheul points out with overwhelming force, not unmixed with sarcasm for the pseudo-literati of the Traditional school, that the Tennyson who wrote "Crossing the Bar" was evidently well acquainted with the science of navigation and knew his pilot when he saw him; whereas the later Tennyson of the Traditionalists had never studied the science of navigation in his life, but received a purely literary education in an interior town called Oxford, the site of which is now unknown. Thus it becomes evident that the Higher Literary Criticism is bringing to light the treasures of knowledge and folk-lore of a past age; while the Traditionalists, with their woful lack of scholarship, are hampering the wheels of progress and culture. But this only proves that for which the writer has always contended, that the Progressives are possessed of infinite Light and Knowledge, while the Traditionalists are a lot of illiterate ignoramuses and hide-bound hippopotami.

New Zealand, *circa* A. D. 5861.

## Papers For To-day.

By the Rt. Rev. CHAS. C. GRAFTON, D.D., Bishop of Fond du Lac.

### II—ON A PROPOSED UNION WITH ROME.

**A** FRIEND of mine lately said that we clergy wrote over the heads of the people. He implied clearly enough that I was guilty of the same fault. I began, as nature will ever do, to make excuses.

"I feel that I have not learning enough to do that."

"But don't you think, Bishop, your style is rather academic?"

It is something old-fashioned, I wit, and I must try and mend it. If I were a missionary in China I think I would study Chinese music and set our hymns to their popular tunes, no matter how they might grate on symphony-trained ears. So I will try and express my thoughts in good, honest Westernese, no matter what Harvard culture and my old teachers might say. It is not Addisonian English, but it shoots like a rifle and not like a Queen Bess.

There are a small number of our clergy who are just now somewhat affected by a book written by the Rev. Spencer Jones of England, who urges the reconciliation of the two provinces of Canterbury and York with the Apostolic See. He also urges that because Rome cannot alter, we must. Mahomet must go to the mountain.

Lest I should be writing over the heads of any of our babes in Christ, I will explain, that the Diocese of Rome came to be called, in the Western part of Europe, because St. Paul taught there and he and St. Peter there suffered martyrdom, "the Apostolic See."

#### THE APOSTOLIC SEE.

There are other Apostolic Sees besides Rome—Jerusalem, Antioch, Alexandria, are such. But this does not necessarily give them rank over others. Jerusalem itself is, in rank, subordinate to Constantinople. But while this is so, we will all grant that it is a fine thing to have a good ancestry. Holy Isaac Williams points out that our Lord on His Human side was of royal descent. Even we Americans occasionally like to look up our forbears. It is, soberly speaking, a motive stimulative of good character, to try to be worthy of ancestors who have bequeathed to us an honored name.

The same law applies to Dioceses as to families. But a Diocese that is of yesterday is of as much account before God as one of two thousand years old. The holy Bishops who have preceded the living incumbent of an ancient See have set him an example, but they transmit to him no special spiritual power or authority. The blessing of our hero Missionary Bishop of Alaska conveys just as much of blessing as does his of Rome. It is only ennobling to us to have good ancestors if we become worthy of the names we bear. Rome has no claim of superiority over the Church because Apostles lived and labored there, any more than our neighbor who lives in the fine house near ours has over us because he hangs up his family tree in his hallway. We Americans are always ready and straightforward enough to say to any such asserting claimant to our subservience, "But who are you?" And I fear that investigation into the history of the Roman See, will show that in the tenth century, and later in the time of Alexander VI., the Roman See was morally a Roman Sewer.

But an appeal to history, according to Manning, is now out of court, and our new lights are all agog to-day for the "Apostolic See." The Ritualistic "Cholly" thinks "it's just the thing, you know." He is never tired of talking about the Apostolic See. He would only be too happy if he could be permitted to kiss the Pope's slipper, and perhaps more delighted if he got kicked with it afterwards. It is what not so long ago practically happened when some well-intentioned persons allowed the Roman Curia to insult us by passing on the legitimacy of our Orders. They were learned, honest, and pious persons who did this, but for that very reason, as little fitted to deal with the worldly Roman Curia, as a city tenderfoot with a gang of prairie desperadoes.

#### THE "TWO PROVINCES."

Let us now examine a second catchword in this argumentation. It is an ingenious rhetorical artifice to talk about "the two provinces of Canterbury and York." You see the object

in using this expression is to create the impression that the question between Rome and the Anglican Church is one between Rome and two detached provinces of hers. Having created this false impression and so far hypnotized the reader, the Jones party go on and say that these two provinces did not willingly break with Rome. This is the idea which the ingenious Roman 'vert-maker dances up and down with blinding effect before the eyes of credulous English devotees. Not having willingly broken with Rome, our duty is, with all humility, to throw overboard our Prayer Book, orders, sacraments, and the Catholic principles of the Reformation, and submit to Rome.

But it so happens that the two provinces form but a small part, and though it may hurt some British feelings to say so, quite a small part of the Anglican Communion. Since the Reformation, a great confederation of Churches has grown up and has become solidified, meeting every decade at Lambeth in Conference. The Church of England is only one of a group of independent national Churches which now extend throughout the world. The two provinces, so called, cannot act without their other Church partners. The thirty or more Bishops of England would not, if they could, act without their other two hundred and fifty Episcopal brethren, whose jurisdiction belts the world. Face to face with Rome stands not only the great Russian Orthodox Church, the Greek, and other Eastern Churches, but the confederated Anglican Churches, now fast increasing with their three hundred Bishops and forty or more thousand clergy. It is therefore but a delusion to represent the issue as one between the so-called two English provinces on the one side and the Roman See on the other. It is between this now great confederation of national Churches, possessed of clergy not less intelligent, to say the least, than any other portion of Christendom, and as spiritually minded. No reconciliation between dogma as expressed by Trent and the Thirty-nine Articles can ever bring about union. It is only very superficial minds who can think this. Having by God's good providence gained their independence from Roman servitude, the Anglican Bishops would never willingly forfeit their recovered Apostolic rights and become again slaves of the Roman Curia. As for the laity, to speak after their own fashion, they would see the papacy at the bottom of Vesuvius rather than submit to claims they believe to be the incarnation of worldliness and fraud. So the two provinces, being but a small portion of the Anglican Communion, cannot act by themselves; and the whole united Anglican Communion, true to her Catholic heritage, now more determinedly than ever rejects and will reject the papacy.

#### A FALSE ISSUE.

One shrewd line our Roman proselyters take, and our Jones party goes along with them, is to misrepresent the issue. Just as they misrepresent, as we have seen, the parties to the controversy, so next they misrepresent the contention. Their line of argument takes this course: They try to make their pupils put themselves mentally back in the time of the Reformation and view things from that standpoint. Of course there were good men and bad men on each side. It was a time of confusion in the midst of dawning light. There were as great political issues at stake, as theological questions to be solved. It is easy for a skilled *literatuer* so to minimize the faults of the one party and enlarge on the virtues of the other, as to gain a verdict in his own favor. On which side, it is asked, would you have been in those days? On the side of the bad, adulterous King, with those who were destroying holy monasteries, who were consorting with the Continental heretics, who were overthrowing the old established order of worship, who were persecuting the faithful children of the Church?

Now, while our opinion is that the Reformation was a necessity, that our Reformers were governed in their reform by Catholic principles, and accomplished far more good than harm, by their work, as the Prayer Book shows, yet we must say that the question before every Churchman, Anglican or Roman, now is, not, Who was in the right in the sixteenth century, and What he would have done if he had lived then, but What is the issue to-day between Romanism and Catholicity? and Who is right and what ought he to do now? The papal claims to-day are far

greater than they were then. To-day the Pope claims not a canonical primacy, but by divine right a supremacy, which practically makes the Bishops his vassals, and destroys the equality of the Apostolic college. To-day the Pope claims to be a temporal sovereign, and the policy of the Curia is to overthrow the Government of Italy and place the Pope back on an Italian Throne. It has made belief in his infallibility, a doctrine which entered into no father's mind to conceive, an article of faith. The splendor and magnificence of the papal court, with all the gaudy pomp of an earthly kingdom, is supported by the revenues from Peter's Pence which are raised from Roman Catholics throughout the world. The Blessed Virgin is exalted, not only by a decree of her immaculate conception, but to be "The neck of the mystical Body of Christ," through whom all graces from the Head must come. Rome still makes her doctrine of the penal fires of purgatory and indulgences a source of revenue, oft times to the grievous oppression of the poor. She still denies her children the chalice in the Holy Sacrament, and forces celibacy on her priests, and celebrates the Mass in a foreign tongue. We may love the good side of Rome, her spirituality, her religious, and all that is Catholic in her; but to be true to Catholicity we must along with Orthodox Russia and the Eastern Churches resist the Papacy.

## UNION NEEDS NO HEAD.

But lastly there comes, and from serious and devout persons, this final plea: "Did not our Lord pray for unity, and ought we not to seek it, believing He can bring it about?"

Yes, our Lord prayed that His Church might be one; but "as He and the Father were one." What He thus prayed for, that He obtained. His Church, united by Sacramental grace to Christ, is one by a unity indestructible and against which the gates of Hell cannot prevail. It is one just as a family is one by all its members sharing in a common life. He also prayed that His followers should be so outwardly united, that the world, seeing their oneness in the faith, their love and fellowship and union, might believe. Here, then, note the difference between unity and union. Unity requires a Head in whom the members are to be sacramentally united, and that Head is Christ. The union in faith and co-operation for which Christ also prayed requires no one supreme representative of His Headship. Union in the Faith requires Councils to define and protect the Faith when it is assaulted, and an overruling Providence that will prevent a conciliar decision becoming ecumenical when the Bishops of any Council, being deceived or overborne, would go wrong. But union, which means Christian recognition, fellowship, co-operation, intercommunion, while it requires the indwelling of the Holy Spirit, does not require a visible Head. The Orthodox Russian Church and the Churches of the Greek communion are united in the Faith and in Christian fellowship; and so are the various national Churches of the Anglican Communion. Thus the union prayed for by our Lord requires no visible head and no corporate union with any one see, Jerusalem or Rome.

Nor is it at this time to be desired. For Corporate union between the Anglican Churches and Rome could only be brought about by such a *bouleversment* in each as would in each do more harm to the cause of Christ than good. We need not be disturbed at the present state of the Church, for so it was prophesied it would be. The net would be broken, the outer garment of Christ rent, and all His Bones would be out of joint. Let not our Catholic friends make a heart idol of a corporate union with Rome. It is not for us to say this should be the outcome of the Oxford Movement. The Providences of God certainly do not point in that direction. Let us not try to be wiser than God. Besides, it is His Church and not ours. He uses men and movements to His own ends, which to us are often out of sight. To crave for a visible earthly head is to repeat the sin of Israel. Our Lord said not that His Church should be "one fold," a mistranslation, but "one flock." Christ made Peter a rock, but gave him no supremacy over his brethren. The way the Apostles understood Christ's words must be their true meaning. Christ gave to Peter the keys of the Kingdom of Heaven, and he opened the Kingdom to Jew and Gentile, and the doors of the Kingdom have stood open ever since. Christ did not pray that Peter should never deny the faith, but that denying it, his faith in Christ should not fail. No Scriptural evidence, the only evidence upon which an essential fact of the Christian religion can properly and rightly be based, connects St. Peter with Rome.

The papacy has not been a principle of unity but the great cause of Christendom's divisions. The future is not with the

Latin races or the Latin Church. Lovers of Christian union will find their first duty within their own household. Let us all by love and loyalty try and make our own Communion a more united and Catholic one, and so shall we best serve the interests of Jesus Christ.

## CHURCH ATTENDANCE.

**C**HE Rev. Dr. Reese F. Alsop, rector of St. Ann's Episcopal Church on the Heights, in his parish paper, writes a strong appeal to his people on the matter of non-church attendance. The letter follows:

"(If you go to church regularly this is not meant for you.)

"On the list of communicants of St. Ann's Church there are over 1,400 names. The parish list indicates that there are not less than 2,500 who look to her for spiritual ministrations. For Baptisms, funerals, marriages, they turn to her. If asked where they go, where they belong, they say, 'St. Ann's.'

"On one or both of these lists your name is found. Let me, then, as the rector of St. Ann's, take you into my confidence. Things are not as they should be. I know that the weather has not been propitious. Out of the last 50 Sundays more than 40 have been stormy. For many of you the distance is great. Still the congregations are not one-half as large as our books would lead us to expect. If all our communicants were present every Sunday there would be no vacant seats. If all who claim to belong to us directly or indirectly should come every Sunday, half in the morning and half in the evening, the church would be packed at both services. As a matter of fact it is not packed, but very far from it. There are many vacant seats and these seats are not pleasant to look upon.

"Whose fault is this? Is part of it yours who read these lines? If so, why? Why do you not go to church regularly? Have you lost your first love? Can you afford to do without the stimulus and lift that come to him who devoutly worships in 'the great congregation'? If it be true that 'where two or three are met together in the Lord's name there is He in the midst of them,' can you without loss fail to meet Him from week to week? Have you not found from your own experience that neglect of church-going results in toning down your whole spiritual life? Faith, hope, love, God, Heaven, eternity—these grow less real to you. The inspired writer of the epistle to the Hebrews puts very close together 'the forsaking of the assembling of ourselves together,' and 'utter apostasy.' 'God forbid,' you cry—and I say 'Amen.' Of course, you do not mean to give up your religion. 'Is thy servant a dog, that he should do this thing?' Is it wise, then, is it right, is it safe to neglect the plainest Christian duties, to use the Lord's Day as if there were nothing sacred about it, to absent yourself from God's house, to be almost never at the Lord's table, to forsake as you are doing, the public worship of Almighty God?

"Do not think that you can do thus, live thus, without serious loss. Neglect your body, violate its laws, and disease comes. Neglect your soul, fail to feed it, to care for it, to quicken it in the way of God's appointment and spiritual sickness and palsy are sure to overtake you. 'Be not deceived; God is not mocked. Whatsoever a man soweth that shall he also reap.'

"Do not think, either, that you yourself are the only sufferers from this neglect. The Church suffers. She needs you as you need her. She needs your presence at her services, your co-operation in her work. Her rector needs you, your sympathy, your interest in what he says and does. Your brethren need you to swell the volume of earnest thinking, praying life that should throb like a pulse through the house of God. Do not say, 'It concerns no one but myself whether I go to church or not.' It does concern yourself more deeply, perchance, than you dream. And it concerns others also. It concerns the rector. Nothing tends so to break his heart and palsy his tongue as places vacant which ought to be full. It concerns the whole Church. Were you all in your places with only a measure of regularity old St. Ann's would fairly renew her youth. There would be new life in her services, new power in her pulpit, new activity in her organization, new fruitfulness in all her work. More and more would men and women beat paths to our doors—more and more would their souls cry, 'This is none other than the house of God and the gate of Heaven.' Shall these things be so, my brother, my sister?

"Will you not 'think on these things?' Will you not turn over a new leaf in the matter of regular church-going? Will you not say, 'Whatever others may do, I for one will come up to the help of the Lord'?"

## CHINESE AND JAPANESE WORK IN AMERICA.

THE following section of our report of the San Francisco Missionary Conference, which should have appeared last week, was delayed in transit by telegraph, owing to wires being down, and was thus received too late to have place in that report:

Bishop Nichols then made a survey of the field. He limited himself to the Japanese and Chinese within the Seventh District. He gave figures showing decrease of thirty thousand Chinese within the district in the last ten years, also showing an increase of 22,000 Japanese in the same time, and showing that the Japanese have scattered more widely than Chinese; that in 1900, 75 per cent. of all Chinese in the land were in the Seventh District, but only 10 per cent. of Japanese. He spoke highly of our Japanese mission in San Francisco, mentioning the Japanese priest who started the work, and afterwards for family reasons returned to Japan, and telling that the Japanese residents of San Francisco without regard to creed had united in petition for his return to San Francisco. The Bishop quoted largely from Presbyterian and other workers among the Chinese and Japanese in San Francisco, indicating the largeness and difficulties of the work. The Bishop in conclusion gave two facts which indicate hopefulness if given time enough to be fully wrought out. Race contact, in the first instance, under political or commercial influence, almost always results in deterioration of both races. This he fully and graphically illustrated. In answer to statement of inaccessibility of the Chinese mind, the Bishop quoted from Bishop Montgomery's recent book on Foreign Missions to show that almost every Chinaman has now three religions; Confucianism, Taoism, and Buddhism. Of these only one is native, the other two, Taoism and Buddhism, having at some now remote period been brought into China from other lands; so that the Chinese mind has been accessible.

Turning then to "Methods of Work," the Rev. J. Arthur Evans was called on to speak for Hawaii, and read a letter from Bishop Restarick. The Bishop said that old troubles in the Jurisdiction were dying out. He had started work at four new places, and his work is growing in every direction. He had put four new men to work. He finds 70,000 Japanese on the Islands, but cannot do anything among them for lack of money. He needs \$600 a year, for a man to work among these Japanese, and Bishop McKim will furnish the man.

In the absence of the Rev. L. B. Ridgely, the Very Rev. J. B. Eddie, Dean of Salt Lake, stated from his experience in West Africa as a missionary, that the question between Christianity and heathenism was the old question, Canst thou kill me or can I kill thee? He said that all honest methods were legitimate, but asserted that personal contact was the only really desirable and only effective power.

## A QUIET WORK OF RESCUE.

BY JULIA MONROE RICKOFF.

IN St. Faith's House, at Tarrytown, under the auspices of the Church, is being accomplished a work peculiar in its educational value. It is done in so spiritual a sense, and with so disinterested a desire to serve God and the least and most unfortunate of one's brethren, that the workers have never asserted themselves, nor exploited their undertaking beyond a modest yearly report.

Some churches have appreciated the value of what they are doing and contributed to its support, but the work still lives from month to month, as it has done for three years, with no certainty as to future expenses, although the household sometimes numbers as many as thirty-five. But even among the few contributing churches the relative importance of this work to modern education is hardly understood.

It falls to an outsider, whose paths have been almost wholly in educational fields, to say that Miss Lena McGhee is carrying out an idea which will revolutionize and make possible that most difficult of religious duties—the raising up of "those who fall."

The drawbacks to rescue work have hitherto been the mixing of the different grades of the fallen, and the treating of the youngest inmates, not as children who have gone wrong, but as women cast out, who must expect to be trampled upon even by their rescuers. The natural instinct of the mother, instead of being used as a means to her redemption, has been cruelly ignored, and her child has been taken from her and put in a different institution.

St. Faith's only admits a girl after her first fall. The young mother and baby are kept there together two years when possible and to each individual girl Miss McGhee gives that confidential care, that sympathy and solicitude, which are the highest attributes of motherhood.

She never allows the mind of her pupil to dwell on the image of the evil, but consciousness of the depth of the sin once

aroused, she gradually awakens a purity of soul, with the patient persistence of the born teacher. So that her task, usually regarded as repulsive, is to her, while heartrending, both beautiful and sacred.

She explains to the outsider how this misfortune comes from ignorance, scarcely ever from evil inclinations; ignorance even of the meaning of the words of the Commandments.

She slowly inculcates the lesson which is the very essence of Christianity, that life is not a search for happiness, but an opportunity of service. She gives them Bible instruction in a manner suited to their needs, and they are confirmed by Bishop Potter, who lends the work his hearty approval. Their religious fervor is so keen that they find joy in their daily chapel service and hymns, where their attendance is always voluntary, never compulsory.

When the girls first come they are untrained and incompetent, but they are taught here domestic service as if they were in an industrial training school. All the work of the house is done by them, and they earn some money towards its support by doing fine laundry work and making delicious preserves. Their weakened condition, however, affords little strength beyond what the regular housework and necessary sewing demands.

The sense of peace and fellowship, of simplicity and daintiness, abounds in this large, old-fashioned house under the guidance of the brave soul who directs it.

Assisting Miss McGhee is Miss Katharine Mason. A body of associates stands back of these two, but the recognition and support which this work, done in the name of the Church, deserves from the Church, it has not yet received, although there is no women's work in the Church which so ranks with the best psychological methods as this modern rescue house.

Miss McGhee's collection of data, made by a mind that has been a sensitive plate to every impression, would be invaluable to students of human nature, be they novelists, professors, or clergymen.

No man can ever do her work, because it is essentially a work of motherhood, and there is nothing which will draw to the Church, women working for good outside the Church, as the recognition of just such methods as these. It seems inevitable that Episcopal churches should rise to the support of what so ably represents them in the world, one need not say of progress, but of a constantly clearer comprehension of "endeavoring to keep the unity of the spirit in the bond of peace."

WITH REFERENCE to the use of incense and processional lights during the patronal festival at St. Alban's, Holborn, London, England, a parishioner is alleged to have asked whether the re-introduction of these ceremonial luxuries was quite "wise" under existing circumstances.

Father Stanton is said to have replied, "There are only two classes of persons who are emphatically termed 'wise' in the New Testament—namely the 'Wise Men,' who offered incense, and the 'Wise Virgins,' who carried processional lights."—*Church News*.

THESE FORCES in nature which man discovers, as we apply them to the uses of human life, what do they do for us? They quicken the pace at which we must all live. We must live now faster, harder far than our fathers did. Steam and electricity are our masters, not we theirs. We are like hands in some great factory—the faster the wheels revolve, the more unremitting and exhausting is our work to keep up with them. Circumstance is our master and conditions our life as much as ever. It is not our surroundings—change or improve them as we may—but in ourselves that true power over nature is to be found. Which do you think is most truly lord and master of our outward nature, he who could by one wonder-working word bind the old world and the new with such a link as binds them now, or he who could hear with patient, trusting heart, with calm, unshaken faith, the message those wires might send him, that all he loved and all he possessed in life were gone? The world might be the master of the one; the other would be the master of the world!—*Bishop Magee*.

IT IS ALWAYS well to have good excuses for our sins. And it often puts a different face upon non-attendance at church to learn that the reason of such absence is, "Well, I've got into the habit of it." That is so satisfactory, and so completely cuts the ground from under an objector's feet. "I have got into the habit of it." Nothing could quicker relieve the offender of all blame and set him on the heights of snowy virtue.

Hereafter, when a man is tried for habitual drunkenness, or for repeated theft, or for polygamy, he has only to say, "Why, I've got into the habit of it." Judge and jury will instantly acquit him.—*The Compass*.

## Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"The Life of our Lord and Saviour, Jesus Christ." Part II.  
By the Rev. ELMER E. LOFSTROM.

### THE ASCENSION OF OUR LORD.

FOR THE SUNDAY AFTER ASCENSION DAY.

Catechism: XXV.—Requirements. Text: St. Mark xvi. 19. Scripture: St. Luke xiv. 50-53, and Acts i. 1-11.

**W**E COME, to-day, to the necessary sequel of the Resurrection. Having truly died and been through Paradise and the grave, Jesus was now in a "glorious body," whose true home was not on the earth. So, after forty days' ministry, during which He taught "the apostles whom he had chosen . . . . the things pertaining to the Kingdom of God," "He was parted from them and carried up into Heaven," "while they beheld He was taken up"; "He was received up into heaven."

Passive verbs are always used: He did not assume this exaltation. It was the natural and inevitable result of that which had gone before. The risen Lord could not stay long among the old conditions; He must go to His own place. The apostles seem to have realized this to some extent, for no word is said about the separation. They returned to Jerusalem with joy. It was a triumph—they had seen, and moreover, a triumph of humanity. The body with which He ascended into heaven, though a glorified, incorruptible body, yet bore the marks and wounds He had received in the flesh.

"And He sat down at the right hand of God" (text). The expression is, beyond all controversy, borrowed from that great psalm which begins by saying, "The Lord said unto my Lord, sit Thou at My right hand," and which presently makes the announcement never revealed until then, "Thou art a Priest forever after the order of Melchizedec" (Ps. cx. 4). It is therefore an anticipation of the argument for the royal Priesthood of Jesus which is developed in the Epistle to the Hebrews.

Now priesthood is a human function. Every high priest is chosen from among men; and the Ascension proclaims to us, not the Divinity of the Eternal Word, but the glorification of "the Lord Jesus"; "not the omnipotence of God the Son, but that all power is committed unto Him who is not ashamed to call us brethren; that His human hands wield the sceptre as once they held the reed; and the brows then insulted and torn with thorns are now crowned with many crowns. In the overthrow of Satan He won all, and infinitely more than all, of that vast bribe which Satan once offered for His homage, and the angels forever worship Him who would not for a moment bend His knee to evil" (Prebendary Chadwick).

From this point of view, the Ascension of Jesus is also a pledge of a like final destiny for all who live this life in union with Him and in His spirit. He is the "first fruits" here also.

One other truth about the ascended Lord may be pointed out before we take up the practical lessons which come to us from a consideration of the story from the side of the disciples and its effect upon them. St. Luke introduces his second book (Acts) by saying that his first treatise written to this same man, Theophilus, told of all that Jesus *began* both to do and teach until the day in which He was taken up. His earthly life was done, but His work had been started only; and not simply begun and left for others to carry on and out. He Himself is still working for the new humanity (the Church) both in heaven and on earth. There "He ever liveth to make intercession for us," and watches therefore the progress of the work upon earth with the keenest interest, and takes knowledge, too, of the failures and successes of each individual member of His Kingdom as they make for the progress or otherwise of the Kingdom.

In a very true sense, too, the work on earth is carried on by Him still. By means of the Holy Ghost, He came again to His apostles; and through them, He still carries on His work. They are the instruments through which He does His work now. It is shown in the lesson by the fact that they were told first of all to *wait*. His work was not to be carried on until the "power" had come to them. They waited, and the effect of the coming of the Holy Ghost is very apparent. They worshipped both privately and in public before the Power came, but the work of extension began only with His advent.

And yet the part of the apostles and their successors is

a very necessary part. As He leads them out of Jerusalem to the Ascension Mount, they ask a question. He had just finished His instructions to them about the Kingdom. "Wilt Thou at this time restore again the kingdom to Israel?" It seems to fit in with St. Luke's unconscious point of view mentioned above, to see here, too, that Jesus had been talking of the future work on earth of His Kingdom as His own work. So they ask, "Wilt Thou restore?" Yes, the work was His truly, but the intelligent instruments of that work, here received the command: "Ye shall receive power," and "Ye shall be witnesses unto Me." He was still to be that which was to convince, but the only way in which the world could now see Him was through human witnesses to Him; and that was their part. It comes through them to us. The command is still ringing, "Ye shall be witnesses unto Me!" Beginning at home, then in the Diocese and the neighboring ones, then in all the world, we are to be His witnesses, and so bring the kingdoms of this world to own their allegiance to Him.

We may learn something practical from the conduct of the apostles after they had seen their Lord go into heaven (St. Luke xxiv. 52, 53; Acts i. 13, 14).

First, *they worshipped Him*. This shows that they had already come to a full realization of His divinity. The risen Jesus was to them no less than the Divine Lord He claimed to be. They saw that He could be no less. As yet they could not begin the carrying on of His work, because they had not yet received the necessary Power. But in the meantime, while they waited for their commission to become operative, they worshipped Him.

Then, *they obeyed Him*. "They returned to Jerusalem with great joy." They had been commanded by Him to return to Jerusalem and to remain there waiting for the baptism of the Holy Ghost. They could easily have found excuses for modifying their strict obedience to His command. There might be some danger in keeping together as a body in Jerusalem where He had just been put to death. Knowing that He was divine, they could see that He could send them the Promise in Galilee just as well as in Jerusalem.

Nor did they begin work. They had the commission, and He had revealed His plans to them doubtless. But they obeyed His simple command without modification. Men often question the need of the Sacraments. They are too simple to be the channels of such great results, they think. God always uses simple means, and the command here is very plain. The simple obedience of the first apostles brought them the Power from on high. So it will to us.

Last of all, "*they were continually in the temple praising and blessing God.*" They were together in the large upper room where they continued with one accord in supplications and prayers. But at the time of the Temple services they went to the Temple. No command was needed for that. God gives us no commandment to worship Him. That follows as a matter of course, when we come to know Him as our God and Father. When the apostles joined together in that spontaneous act of worship to the ascended Saviour, before returning to Jerusalem, they were showing something higher than obedience to a direct command. So, too, while they waited at Jerusalem in obedience to the command, they rendered to God that which He delights to hear, the free-will offering of prayer and praise.

### IN UPPER AIR.

His mate upon her nest,  
Content, at rest,  
The lark to upper air his way is winging;  
There ever, ever singing,  
Above a restless world:  
In ether free  
From talon-thrust of hawk, from cruel storm,—  
It comforts me  
To hear him blithely sing  
His praise to Heaven's King.

Might those I love find rest,  
Now so distrest,—  
Their grief and care to purer joy distilling,  
New hope their vision filling,  
Above the weary world;  
Were they but free  
From talon-thrust of hate, from passion-storm,—  
If this might be,—  
How gladly would I sing  
My praises to my King.

P. B. PEABODY.

## Correspondence

*All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.*

### SUBMISSION TO AUTHORITY.

To the Editor of *The Living Church*:

NOT long ago one of the ablest and cleanest newspapers in the country, commenting on the crisis in the Church of England, said that the *Pro* and *Anti* Ritualistic controversy was as old as the days of Queen Elizabeth. It is probable that the writer might have dated the differences some time previous to the reign of that illustrious sovereign.

The history of the Anglican Communion from that time down to the present, to be instructively studied, must be studied by minds divested of bias. I will be better understood if I ask that the student for the time being assume the "judicial" frame of mind.

The "reformation" of the Church was unique in the history of human development and action. Associated as the Church was, not only in England but generally in Europe with the State, and owning vast temporalities, it was not possible to move without appealing to the secular as well as the spiritual power, and there were then disclosed three parties in the Church, all of which parties appear to exist to-day. All have had from time to time no little influence, and each in its turn has had its day. Struggling for the mastery, they have advanced and retreated, gone forward and fallen back again and again, often influenced by circumstances, conditions, and events, without the legitimate sphere of their contention.

One party, probably the weakest, but at least to be remembered, if not to be taken into account to-day, have hesitated as to the advisability of breaking with the Roman See. Previous to the reign of Elizabeth, their power was manifested in the seeming unanimity with which the entire nation returned to the Roman Obedience in the reign of Philip and Mary. At the end of that reign, the nation as readily returned to the position taken by another party, the Reformers who, under Edward VI., had preserved the ancient Episcopate, and the essentials of Catholic worship as set forth in the First Prayer Book of 1549.

The third and last party was that of the Puritans, who were always aggressive, and early arose to unlimited power, overthrew the Monarchy, established the Protectorate, and in turn fell from power at the Restoration. They were a party which preferred rather to rebuild the whole edifice anew, than to build on ancient foundations. They were a party of no little intellectual strength, but their principles have given rise to innumerable sects and schisms because lacking the conservative and cohesive principle of deference to antiquity. They have not objected to the word "Protestant," although the Church of England never incorporated that word into her formularies, but the word was implanted and took root in civil legislation, and so became a part of the thought of that party. Precisely what the word means is not easy to define. As a party cry in opposition to "Catholic" it is perhaps best understood, but it is certain, however, that many who call themselves "Protestants" are without unanimity or agreement in many other particulars. The faith cannot be built up and sustained on a foundation of negative propositions.

It is a significant fact, that amidst fierce controversies the status of the Church was definitely stated and settled, and in such a manner as differentiates her from all of the bodies around her save one. How to ascertain and to define this difference is next to be considered.

Let us assume that an intelligent foreigner was desirous of investigating the position of the Anglican Communion. What method would be the most reasonable for him to pursue? Could he do better than to take such documentary evidence as was available, the Book of Common Prayer and the Canons of the Church? Here are two sources of information, the reliability of which cannot be questioned, and at least it can be assumed that the information would be free from bias or from the pre-conceived opinions of any officers or laymen to whom he might apply.

It is manifest that these documents are not of private

interpretation. Like all other documents, they are subject to the rules of construction, rules which are well defined, and are neither arbitrary nor capricious, and are the result of ages of experience, as much a part of our life as the air that we breathe. In civil matters men readily submit their lives and their dearest interests to their arbitration without question and without quibble.

Our investigator would find this Church, (1) An organized body, and composed of members; (2) With a system of Belief; (3) With some system of Worship and Discipline.

Every organized body has some qualification for its membership, and our investigator would find that the qualification imposed is Baptism. A further subdivision of the members into clergy and members generally would disclose the fact that the qualification of the former is that of three orders deriving their authority from some source antecedent to the Book of Common Prayer ("continued" is the word in the Preface to the Ordinary), and it is further distinctly stated that such is the esteem and reverence in which these orders are held, and such is their necessity, that no one not possessing these orders shall ever be suffered to execute any office in the Church. This differentiates the Church from all other bodies around her with the exception stated.

As to the Belief of the Church. It is primarily set forth in the Ancient Creeds of Christendom; not enbalmed in a confession, but required to be recited by members of the organization on every occasion of public worship. In addition to this, there is a large body of teaching, directions, and prohibitions set forth in the Book of Common Prayer, expressed in plain language, and which it is perfectly reasonable to assume would not have been placed there unless intended to be received and obeyed.

As to worship, our investigator would find a system more or less elaborate, undoubtedly of ancient origin, not subject to alteration and omission at the will of individual members, but compulsory upon all congregations, and as to the matter of discipline, a notable example would be found in the Fast of Lent, "all Fridays in the year except Christmas Day," the Ember and the Rogation days. These features also differentiate this Church from other bodies around us, with the exception referred to.

It is sometimes a wise thing to indulge in a sober review of our position in these things, and this must be my apology for this communication. The spirit of lawlessness seems to be the atmosphere in which we live, and by lawlessness I mean disdain for law, and ignorance of law. Men, often good and sincere men, dominated by some preconceived ideas and opinions, seek, first, to reconcile these ideas with the Church, reversing the natural order of investigation, faith, and practice, according to standards and formularies which are binding upon them.

This Church contains within her formularies the internal evidence that she is Catholic, but we need sorely the Catholic spirit of obedience, the spirit that, laying aside preconceived views and individual opinions, takes the formularies, definitions, directions, and prohibitions in the plain grammatical sense in which they are written, and obeys them. If we will do this, we will win the respect of the American Nation, quick to see and to admire submission to authority, uniformity, and discipline, but too hurried and too busy to study nice theological and historical questions.

If we change the name of the Church to define more fully our status and our claims, let us also—Bishops, priests, deacons, and laymen—look to it that we set not an example of lawlessness and individuality in a lawless age.

Washington, D. C.

ROBERT W. MCPHERSON.

### THE DIOCESE OF LOUISIANA ON THE NAME.

To the Editor of *The Living Church*:

IN YOUR issue of May 2nd you assert that the Council of this Diocese (Louisiana) has misapprehended our constitutional law. Will you kindly permit us to differ from you in that opinion?

You say that members of our Council seem to thing that they will have an opportunity to give expression to their opinion on propositions to change the Book of Common Prayer and the Constitution, when proposed changes are made known to them, according to Articles X. and XI. of the Constitution, and that in this they are totally mistaken.

Will you kindly indicate by what right or by what rule such freedom is to be, or can be, suppressed?

While agreeing with you that the "making known" amend-

ments to a diocesan Council, as above alluded to, does not require or call for any action upon the part of the Council, yet we differ from you in asserting that it precludes it. We believe that it has a serious object; viz., to give notice of the proposition in official form, to the intent that the Council may take note of it in its election of its deputies, or otherwise, as in its wisdom and discretion it may deem proper.

Will you pardon a slight correction of the report of your correspondent? He says: "There was a minority report favoring the bringing of the corporate title of the Church into agreement with the historical name in the Creed of Christendom, but for the reasons mentioned and other circumstances, it was not pressed."

There was no minority report presented. As Chairman of the Committee, I stated to the Council, in presenting the report of the Committee, that the Committee as such advised the adoption of their report without debate, but that if discussion was entered upon, then one-half, not a minority, of the Committee, had prepared a substitute, and would offer it, I myself being one of its three signers.

The proposition of the Committee was accepted, and the substitute was not presented.

That substitute favored an immediate rectification of the name of the Church in the United States.

The motives of the Committee and the influences governing them are correctly and properly stated by your correspondent.

We believe our action was for the best interests of the Church in Louisiana, and such as will eventuate in the very general acceptance of the action of the General Convention, whatever that may be.

Very truly yours,

Alexandria, La., May 4, 1903. HERMAN C. DUNCAN.

[We beg to direct attention to the consideration of this letter in the editorial section.—EDITOR L. C.]

#### THE VANDERBILT WEDDING SCANDAL.

To the Editor of *The Living Church*:

WHILE it is impossible to minimize the gravity of the above scandal, yet a proper appreciation of the principal offender (the vicar), enables us to understand how a clergyman could be obtained to perform the ceremony.

Had anyone asked me before the wedding if I thought a clergyman could be obtained I should have suggested Mr. Hadden.

Some years ago, at the service in Lambeth Palace to celebrate the centenary of Bishop Seabury's consecration (at which service Bishop Horatio Potter preached the sermon), a young clergyman, occupying the stall next to me, was most anxious that I should inform a reporter sitting in front of me, that my neighbor was the Rev. R. H. Hadden of St. Botolph's, Aldersgate; when some years afterward Mr. Hadden was made chaplain to one of the sheriffs, in his desire to keep himself advertised, he was more ubiquitous at public functions than the Lord Mayor himself; I used to wonder how he found time for his parish work.

I can quite understand his being unable to resist, or perhaps anxious to attain, the advertisement his scandalous act has given him in two hemispheres.

While one is grateful to the Bishop of London for his denunciation of the sacrilege, yet the fact remains that he is the chief official in the Diocese, and it is only reasonable to suppose that if he and the Archbishop gave their subordinates to understand their feelings in such a matter, no such license would ever again be issued.

Dr. Tristram, being a sort of ecclesiastical Pooh Bah, it is very likely that the license might be issued from one of his many offices without anyone responsible knowing about it.

Faithfully yours,

New York, May 4, 1903.

H. C. FAIRBAIRN.

#### THANKS FROM A CORRESPONDENT.

To the Editor of *The Living Church*:

I MUST thank you for the conspicuous space you gave my request,\* and say that the papers and letters, each letter asking a reply, pour in upon me by every mail, reaching from Massachusetts to Oklahoma. I answered a great number, until the correspondence has got beyond me.

I might as well subscribe for the paper, as postage stamps. I fear this sounds complaining when really tears and laughter of pure joy accompany my daily mail, but I simply cannot

afford either time or money to give a personal answer to each letter.

And the letters are written in such a lovely Christian spirit and sympathy, that my heart fails me at the seeming neglect of not answering.

Shall I write a short letter for *THE LIVING CHURCH*, of how I and my daughter came to Homestead, what we are raising, etc.? It possibly will gratify the great many kind hearts, who show such sympathetic interest.

Forgive an old lady feeling obliged to tell you that I was born in Milwaukee. My father built the four brick residences on Broadway and Oneida Streets, and I lived in the corner one for years. I was led into the Church [old St. Paul's] by my inseparable girl-friend, Cornelia McKnight, daughter of Dr. Lewis McKnight, and we both sang in the old-fashioned volunteer choir.

I have given a great many papers away, and we enjoy reading them so much.

I am most gratefully yours,  
May 7th, 1903.

(Mrs.) A. A. WILSON.

\* The request, printed in *THE LIVING CHURCH* of April 25th, was that some one would send our correspondent his copy of *THE LIVING CHURCH* regularly after reading it.

#### WOULD A DOUBLE TITLE BE A WISE SOLUTION?

To the Editor of *The Living Church*:

THE American Catholic Church," as ably argued by the Bishop of Milwaukee, and yourself, is, I feel, the appropriate name for the American Church; and I believe it can be speedily made our accepted designation, but only by one method of procedure. Any attempt to substitute it at once for "Protestant Episcopal" would arouse great bitterness of feeling, and would probably fail; if successful, there would be great risk of serious secession from the Church. But let the effort for the present be only to prefix the words "The American Catholic" to our present title, so that it should read "The American Catholic Church in the United States, commonly called The Protestant Episcopal Church," thus giving us two alternative titles according to the line of precedent as to some other matters within the pages of the Prayer Book. This could be accomplished probably without evoking bitterness of opposition, and certainly without the least risk of secession by Low Churchmen—for having their beloved "Protestant Episcopal" still retained, they could not allege any change of doctrinal position by the Church as calling for secession. The suggested lengthy designation would sound very cumbersome and inelegant, it will no doubt be objected, but it would not be a finality. Could not the Church bear it for a time with equanimity, as a sure and peaceful way of getting rid of the "Protestant Episcopal"? See how it would practically work. Churchmen generally would use the first style "American Catholic," in their speech; the Low Church minority only the second title, "Protestant Episcopal." But the usage of the majority would have rapid educative power, the superior appropriateness of the first appellation would soon be generally appreciated; and the second alternative title, "Protestant Episcopal," would fall into almost entire disuse. In a few years the "Protestant Episcopal" could probably be removed from the Church's title, without the least risk of any secession following such action. Thus, and thus only, I believe, is it practicable to accomplish the change of name we desire.

You cannot blot out "Protestant Episcopal" suddenly by a single legislative act without serious danger to the Church's welfare; but you can put it in position to fade away rapidly into desuetude, and then extinction and burial, without any risk whatever.

Let the leaders of this movement for Change of Name adopt the method of procedure I have suggested, and I believe they can, by the action of the very next two General Conventions, have the Name constitutionally established as "The American Catholic Church in the United States, commonly called The Protestant Episcopal Church"; and in a decade or so thereafter, blot out the "Protestant Episcopal" entirely, with general acquiescence.

CUSTIS P. JONES.

Baltimore, May 6th.

To the Editor of *The Living Church*:

I MUST not presume to interpose in a discussion of your Church affairs, but, as one much interested in the question, may I suggest that, following Prayer Book analogy of a double

title, (e.g., in the Communion Service), your local title might well be: "The Church (in, of) the U. S. A., commonly called the American Catholic Church"; and let it be so commonly called, so as to hold the name Catholic *in commendam* for us.

Lincoln, England.

A. CURTOIS.

#### PENNSYLVANIA'S DELUSION.

To the Editor of *The Living Church*:

I HAVE thought you might care to have the impression of a participant as to the struggle in Pennsylvania about the correction of the Church's title.

In his address, the Bishop gave his views on the question at considerable length and very clearly. He took, as was to be expected, the old Low Church view, tinged with the prejudices of the times when Rome was the great terror and the hated antagonist. But his deliverance was not without a strong feeling of the really Catholic character and position of the Anglican Communion as opposed to Roman denials of the same. Only, he made the common mistake of thinking that to retain the name Protestant is an effective protest against the exclusive claims of Rome, and against her denials of our Catholicity.

This portion of the Bishop's address was referred to a committee which was fairly and even generously appointed from the point of view of the majority. There was evidently great respect for our ability to make a strong fight against any point blank declaration in favor of the permanent retention of "Protestant Episcopal." So they plowed with our heifer, or rather with three of our very best heifers, placing them on the committee of seven. And the committee presented a composite report, or, to use a recent phrase of *The Church Standard*, a mosaic. In my humble opinion, this report may also be called a bumble-bee. It had fine gauzy wings of rhetoric. The black ground of its back was relieved and glorified by splendid bands of gold, the furrows made by our heifers. It was a beautiful creature to catch the eye. But the sting was in the tail; and that same sting was endowed with the usual promptness of action—for the Bishop and the committee, while letting the debate otherwise go as outsiders would, nevertheless held us most strictly to the requirement of saying whether we thought a change expedient *at this time*. The desire of the General Convention, "to ascertain as far as possible the mind of Church people in general concerning" the change of name had no fulfilment so far as the Diocese of Pennsylvania is concerned. It appeared in the course of debate, and in conversation, that many who were not prepared positively to recommend a change "*at this time*," nevertheless consider the present title unfortunate and even bad. This was not primarily the fault of our committee. It was the result, almost inevitable, of the way in which the questions have been put to the Dioceses by the General Convention's Joint Committee of fifteen. They have, without any authority, required that each Convention shall, first of all, answer, yes or no, whether it wishes that the name be changed *at this time*. This practically cuts off from the next General Convention a large amount of information as to the thought of Church people in general upon the subject in general. I am therefore inclined to sympathize with the Diocese of Louisiana in saying that they did not wish to answer the questions at this time. I do not accept their reasons for that reply, but would like to have some such reason as the following prefixed to a like reply:

Inasmuch as the Joint Committee, by asking for our judgment as to whether a change should be made *at this time* has so narrowed the scope of the inquiry desired by the General Convention that our answer, both as to the numbers voting for and against, will in all probability be misleading to the General Convention, we respectfully decline to answer.

This mischief goes through the whole country; for, if in many Dioceses there are a large number of persons, as there are in Pennsylvania, who believe that the local title is unfit and injurious and that it must be changed when the proper time comes, but are not prepared, for various reasons, to recommend that it be made without delay, then all those Dioceses are liable to be considered in the General Convention as having a large majority against the entire idea of a change. It is to be feared that the Convention will be seriously led astray by the mistake of its own Committee.

It is not likely that our bumble-bee preamble to the resolution, or any of the like production of other Dioceses, will be read by the General Convention. Only the bare resolution will appear there, when deputies are making up their minds, and with it the large vote by which it was carried and the small

minority against it. Then, when men figure up the results, all that they will have before them will be: "Pennsylvania—desires no change—so many ayes, so many noes"; and so with Diocese after Diocese. Thus, deputies who feel, as probably we all feel, that when this thing is done it ought not to be done against the strong feeling of a large minority of the Church, will say, as so many said here, "It is too soon; we must persuade them first." And to the generous consideration for indignant brethren will be made to do duty twice on one question, and with cumulative force.

Far be the thought that the Committee of fifteen, or any of its members, meant to practice any deception; but if they had so meant they could not have found a cleverer method.

But what results do we gather from Pennsylvania? First, the Bishop and the Convention agree in the sentiment that "Our Church here in America has always been Catholic, has never professed any other than the Catholic faith, has never authorized any service which does not include a profession of faith and allegiance to the whole Catholic body." The committee declared that "in the Diocese of Pennsylvania there is nowhere any question of the Catholic character of the Church to which we belong." Also that there is a growing "conviction that the divisions with which Christendom is afflicted will never be removed until all Christians shall be ready to come together on the basis of primitive faith and apostolic order which alone can claim to bear the note of Catholicity, since they alone have been held always, and everywhere, by all historic Churches." That is pretty good for Pennsylvania! Think of trying to get such statements through a Pennsylvania Convention a quarter of a century ago! They would have been laid on the table without debate by a thunder of Ayes.

There was also a general and clear expression of the necessity we are under of contending against Roman offences against Catholicity and against us Catholics; but a strange adherence to the thought that such contention can best be made by continuing to call ourselves Protestants. When will men open their eyes to the significance of the fact that Rome is bitterly opposed to the change of title—that Bishop after Bishop, and orator after orator, of that obedience, is declaiming against it and ridiculing it! They know that our poor title is a mighty weapon in their hands against us, both in winning our people to their errors and in keeping their people from coming to us. Whoever studies Church history even a little, must know that whereas the name Catholic generally stands for that "basis of primitive faith and apostolic order" which we all extol, the name Protestant, on the other hand, has come to stand generally for a denial of that faith and that order—for a denial of "the historic episcopate," of the doctrine of effectual sacraments; and lately is being more and more identified with a denial of the Divine authority of the Bible. And, as an eccentric lawyer, who is happily an exception, said in our Convention, Protestantism stands for the principle that there is no authority in matters of religion over the individual mind of a man—for which reason he desired to cling to the name of Protestant!

It is greatly to be regretted, Protestantism being what it is, that the mosaic of our committee should have contained such a sentiment as this:

"It must never be forgotten that this is a Protestant nation, as that word is generally understood, and one might as well attempt to drive back the waves of the ocean as to change by legislation the cherished religious opinions of a great people."

Is it the Church's duty to go with the drift, or to stand up for God's truth against the multitude? The committee proceed to refer to other great matters which will come before the General Convention, namely, provision for missions and legislation as to Marriage, belittling the one before them as "a mere question of nomenclature." It may be that our Master wishes us first to convert the nation and to put down divorce and then to call ourselves Catholic. If He does, I hope that will be the course we shall choose, though I do not now see why we cannot do all these things simultaneously. But I would respectfully inquire what is to become of the "cherished religious opinions" of this "great Protestant nation" when we get to work on these lines? Shall we not be obliged to build the bulwarks of Zion against the waves of the sea when we try to convert this "great Protestant nation"? And will it be much of a wall to tell them that we are Protestant too? Shall we not have to stem the tide when we try to protect the sanctity of the home against the great American adulterers and adulteresses, and to convince them that there is an authority which even the Protestant conscience is bound to obey?

ROBERT RITCHIE.

Philadelphia, May 8, 1903.

# Literary

## Religious.

*Holy Orders.* By the Rev. A. R. Whitham, M.A., Principal of Culham Training College. London, New York, and Bombay: Longmans, Green & Co., 1903.

Mr. Whitham has met a great need—of a volume which gives an all round view of the Ministry, of its functions and prerogatives, suited to the general reader and free from the polemical tone. The book is thoroughly sound, and bathes the reader in an atmosphere charged with reverent faithfulness and sincere devotion. Nothing is watered down to suit the spirit of the age, and yet we feel sure that the most ardent Protestant cannot fail to rise from a perusal of its pages without greater respect at least for the Catholic idea of the Priesthood.

Nor is the book useful to the laity only. Our candidates for the ministry and the clergy themselves will be able to learn much from its pages. In fact we do not know of any work of reasonable size which can take its place as a manual for students. In a few places, indeed, we think certain technicalities of the subject might be mentioned and explained with advantage in foot-notes. But nothing of importance for which these technicalities stand is omitted, and the expositions are all remarkably clear. Thus, in chapter v., the two-fold grace of Orders is carefully described—the ministerial grace whereby a minister is given authority and power to exercise a valid ministry; and the sanctifying grace which enables a minister to meet his peculiar difficulties and discharge his supernatural functions worthily and edifyingly. A note might usefully be added, explaining that the first of these is called *gratia gratis data* in Theology, and the second *gratia gratum faciens*.

In the same chapter occurs a satisfying statement as to the sacramental and indelible "character" conferred upon the recipient of Holy Orders, and a reasonable exposition of the attitude of the Church toward non-historic, i.e., non-episcopal ministries.

The supernatural origin of the three-fold ministry, and its consequent immutability by human authority, is elsewhere shown in a persuasive manner; and recent unwarranted concessions by the Bishop of Salisbury and the late Bishop Lightfoot are temporarily but thoroughly met. The manward and pastoral functions of the Priesthood are beautifully set forth in the sixth chapter, in which many practical hints are given of the greatest value.

We are truly thankful to Mr. Whitham for his most valuable book.

FRANCIS J. HALL.

*Meditations of the New Testament. For Every Day in the Year.* By B. W. Randolph, D.D., Principal of Ely Theological College. New York: Longmans, Green & Co.

The practice of regular and devout meditation is one which is very necessary in our spiritual life, and one which is neglected, perhaps, more than any other devotional exercise.

People constantly complain that they cannot meditate, which of course is nonsense, for they are meditating all day long, only not on spiritual subjects. It is more a matter of *will* than of anything else, and any one can meditate on God's Word if he only sets his will to do so.

Dr. Randolph has provided some excellent outlines which are capable of helping one to perform this necessary work to advantage.

*Oxford Church Text Books: A History of the American Church to the Close of the Nineteenth Century.* By the Rt. Rev. Leighton Coleman, S.T.D., LL.D., Bishop of Delaware. New York: Edwin S. Gorham. Price, 30 cts.

While the Bishop of Delaware has here given hardly more than the merest outline of our history, he has put it in a fair-minded way, and readers may be led to read fuller works on the subject. It is an excellent addition to the series.

*The Keswick Movement.* By Arthur T. Pierson. London and New York: Funk & Wagnalls Co. Price, 50 cts.

This is the story of a movement in England for the development of subjective religious experience. There is undoubtedly much to learn from it, but for the Churchman it can never take the place of the retreat.

*Living for the Best.* By James G. K. McClure. Chicago and New York: Fleming H. Revell Co. Price, 60 cts.

This is a series of religious essays pointing out the importance of the development of the highest qualities of the human soul. Dr. McClure cites several of the leading characters of the Old and New Testament in illustration of his topics. The essays are written in the clear, pointed style of the preacher, whose experience qualifies

him to speak with authority. We commend the book especially to the younger clergy for its incisive analysis of character and to all for its living words on great truths.

*The Arts of Life: Of Religion.* By Richard Rogers Bowker. Boston: Houghton, Mifflin & Co. Price, 50 cts.

A truly Bostonian Essay. Assuming a superior attitude, the author kindly points out the good and weak sides of Christianity, Buddhism, and Mohammedanism, and gives valuable advice as to how we should all mend our ways and improve our lives. It seems never to have crossed the mind of the author that possibly one man, even in Boston, cannot correct the "Faith once for all delivered to the saints," nor can he be quite sure that his own opinion on these matters is infallible.

The English of the essay is, of course, excellent, but the conceit is colossal and worthy those men who reside on separate pedestals of their own erection, each one of which is higher and "broader" than all others.

*Gospel Records Interpreted by Human Experience.* By H. A. Dallas. London, New York, and Bombay: Longmans, Green & Co., 1903.

This volume is well gotten up by the publishers, and is written in attractive style. But its standpoint is wholly alien to the historic faith of Christendom and thoroughly rationalistic. Nothing can be gained by reviewing its arguments in detail.

THE Lutheran Publication Society of Philadelphia sends us a pamphlet containing Martin Luther's famous *Christian Liberty*, issued in 1520. In this little treatise, Luther expounded his doctrine of Justification by Faith only. By faith, he urged, man is made good, and not by works. He is freed from all law. This does not mean that he is not to do good works, but that they have no part in his justification or salvation. He is to do good works simply to please God and help his fellow men. In places he seems in spite of himself to recognize a real relation between man's own goodness and good works. But this is an inconsistency. If good works have no part in man's salvation, why, we may ask, is he to be judged in the last day, as Scripture says, according to the deeds done in the body? The immediate effect of Luther's principles was the Antinomian license of the Anabaptists.

## Miscellaneous.

*Charlotte Mary Yonge—Her Life and Letters.* By Christabel Coleridge. London: Macmillan & Co.

Miss Yonge wrote her autobiography to the time of her Confirmation in 1838 at Hursley, under the Rev. John Keble. The rest of the life is written by her cousin, Christabel Coleridge. Miss Yonge led such a very quiet and retired life in Otterbourne, near Winchester, that there is little to tell except simple family incidents. She was extremely reserved, and so retiring that few people except her own family knew her well. But those who knew her best appreciated her strong English character, devoted to plain duties, and occupied with well-doing in her own neighborhood.

The proceeds of her first great novel, *The Heir of Redcliffe*, were given to Bishop Selwyn for Foreign Missions, and a good part of her profits from *The Daisy Chain* also were devoted to Foreign Mission work. Her Life of her relative, Bishop Patteson, was a delightful book, which added greatly to her reputation. The *Monthly Packet* was a welcome guest in many thousands of homes in England and America for over two generations. Miss Yonge was certainly one of the best writers of her time—sweet, pure, and devout—and her writings have done untold good in their time. Her death was universally lamented, although she lived to the age of 75 years; and was only known to the outside world by her writings.

*The Complete Poetical Works of Alexander Pope.* The Cambridge Edition. Edited, with a Biographical Sketch and Notes, by Henry W. Boynton. With Portrait and Indexes. Boston and New York: Houghton, Mifflin & Co. Price, \$2.00.

"The Cambridge Edition," issued from the press of Houghton, Mifflin & Co., stands for the best skill in the art of book-making, using the best material, and producing the best book as a mechanical product. The paper, type, and boards are the very best. One opens the present volume of Pope, for instance, and the book makes no moan at lying wide, on the desk. It stays open at the page one leaves it. The type is clear, the leaves thin but opaque. The book then, so far as publishers can make it, is perfect.

Mr. Boynton has done the work of editing as conscientiously as have the publishers done theirs. This edition has the distinctive features of accuracy of text, careful biographical sketches, notes where needed, indexes to names of poems and to first lines, fine engraved portraits, engraved title pages with vignettes of Poets' homes, type of good size and face. The editor has arranged the poems chronologically. The translations of Homer are included. The volume is the most satisfactory one-volume edition of Pope obtainable.

## Her Reward

By Mazie Hogan

## CHAPTER V.

IT WAS Friday night, and the two young people were free, so they sat talking and laughing till the ring came at the bell, causing Margaret in spite of herself to start and tremble. He came in.

Yes, it was the same Louis, grown older, perhaps, with a more self-reliant look and bearing, yet the same who had won her girlhood's love. Their hands met and he spoke, a few conventional words of greeting and pleasure at seeing her again. She scarcely heeded their import, she was so absorbed in listening to the voice, those rich, mellow tones which she had often heard in her dreams. How foolish she was! And she had thought that the old love was buried!

Forcing herself to speak and act as if her heart were not beating so painfully, they were soon in the midst of friendly talk. Louis' manner was perfect. If he wished to assume the part of old family friend meeting after long absence, he acted it faultlessly. He knew nothing of the events of the past seven years, and a few quietly interested questions soon brought the whole story, told chiefly by the young people, though Margaret spoke at intervals and quietly filled up the gaps in the narrative.

Louis was kindly sympathetic, all that an old friend ought to be, and, after a little he began to talk of himself and his family. His mother had died, one of his sisters had married and left Allen, and he had drifted here, and set up in business.

Then he commenced talking on general topics, and held them entranced, for he was a brilliant conversationalist. Agnes, especially, was delighted. Her mind was developing rapidly and displaying remarkable power. To listen to fine conversation, to have a man of the world talk to her as to an equal, and to find herself using her scarcely suspected powers of repartee, meeting interest and response, this to her was a new and pleasant experience.

Jamie was pleased also. His talents were not of as brilliant an order as his sister's, but they were solid and enduring, and although he said less than Agnes, he listened as eagerly.

Margaret, in spite of her perturbation of mind, was fascinated by the words and manner of her former lover. She saw that he had grown much in depth of thought and strength of mind since she had seen him last, and with the unfathomable unselfishness of a woman, she rejoiced and was glad. The visit was over at length, with a promise that it should soon be repeated.

Margaret found her feelings hard to analyze. She rejoiced that the visit was over, yet she could not help being glad that it would be repeated, the half-formed hope which she had almost unconsciously cherished, she fancied entirely extinguished, and in its place was a deeper disappointment than she would have imagined possible. Yet she would not pause to reflect, only went on with her usual avocations endeavoring, though ineffectually, to banish the thought of him from her mind.

The visit was repeated once and again. In a short time it grew to be the regular custom that he should come every Friday night. Agnes and Jamie quite looked forward to these visits; and Margaret, did not she? Really, she hardly knew. Sometimes, she fancied she expected him with dread, but if it had been feasible for her to terminate his coming, would she have done it? She could not tell.

Slowly as the weeks went by the conviction grew upon her that he came for Agnes' sake, that the love that had once been hers was now her younger sister's. How she first began to realize it, she could never remember. It seemed to her as if she had always known that so it would be, had expected this result from the very formation of the engagement.

And Agnes? How was it with her? The sister's eye was keen as a mother's, and found little difficulty in recognizing in the shy eagerness of the girl's manner, her fitful color, and the brightening of her eyes in his presence, that the beginnings, at least, of love were in her heart.

Then came the question as to what was her duty. She was her little sister's guardian. Was it right for her to permit these attentions which might mean nothing? Louis Lenox had proved fickle and inconstant toward herself, how could she tell

but that he might prove the same to Agnes? Yet her keen sense of justice showed her that she had, perhaps, scarcely the right to call him fickle. Had he not clung to her for years, when she had repeatedly insisted upon terminating the engagement? Was it in the nature of man to continue a love which was thwarted and crushed? Did a man's love ever survive separation, disappointment, silence, such as had been between them for so many years?

She could see he was a brilliant, cultivated man. Town talk affirmed him to be phenomenally successful in his profession. He loved her sister and Agnes loved him. Should she allow that little episode in his life to mar their happiness? Woman's love is capable of sublime heights of unselfishness unsuspected by the other sex. Margaret loved Louis still, and by virtue of that love felt that she could sooner bear to see him her sister's lover, than to know him unhappy without her.

I do not affirm that she did not suffer. She was a very woman, and though strong to bear the pain, the suffering was not annulled. There were wakeful nights and troubled days, and often Margaret would feel that all the pain of her life was as nothing compared with the ordeal through which she was now passing. Yet her strong will stood her in good stead, and by means of constant employment, most of it mental, she lessened the strain, and gave no sign. She knew it rested upon her to guard her little sister, and she strove to fulfil her duty as perfectly as if it did not touch herself.

Spring had opened before Agnes came with her blushing avowal, "Sister, Mr. Lenox says he loves me!"

The lovely face was radiant. Joy could be read in every feature, and Margaret, while striving to play a mother's part both in sympathy and discretion, felt a strong premonition of coming distress. As a kind of vision before her eyes came the sight of the girl's face with all the happiness and love and beauty faded out of it, a lifetime's sorrow impressed upon sad lips and sorrowful eyes. With an effort driving away the impression, she kissed the girl's forehead and said gently:

"And you, dearest, do you love him?"

The answer could be read most easily. There was no need for Agnes to speak. So the engagement was entered upon, though Margaret insisted that the marriage should not take place for a year or two. Louis had never by word or sign alluded to his former engagement. Agnes had never known of it, and sometimes while watching the evident perfect happiness of the two it would seem to Margaret that it must be a dream or figment of the imagination that Louis had ever looked at her with the same fond tenderness with which his glance now followed Agnes' every movement. Agnes was only eighteen, Louis, thirty-four, a great difference in age, but it seemed to count for little with the lovers. Louis was still a young man, while Margaret, though only thirty, felt herself already past the prime of life.

As she watched the two, she felt that she could never have made Louis happy. Hers was naturally a grave, serious disposition, while Agnes, though possessing plenty of depth and earnestness, was bubbling over with fun and merriment. She had always been the life of the house, and now her happiness seemed patent in every movement. She with her lover and Jamie, who had much quiet sense of humor, kept the little house gay and bright, while Margaret set apart and looked on.

One comfort came to her during this trying time. It was the conviction gradually growing upon her that her own engagement had been a mistake, and, but for the seemingly hard circumstances which had separated her from Louis, would have doomed them both to the unhappiness of a lifetime. With obstinate constancy, her heart clung to him, but her reason perceived that Agnes was suited to him as she would never have been, even without the years of toil and uncongenial environment which she knew had hopelessly narrowed her nature.

As the months elapsed, she passed from endurance almost to happiness as she more and more perceived that Louis Lenox was wholly worthy of her little sister's love, and that all the earlier part of their intercourse had been but a mistake—a mistake which God Himself had seen fit to rectify. She could have repeated the poet's words, though with a different meaning:

"Ah! who am I, that God hath saved  
Me from the doom I did desire?  
And crossed the lot myself had craved  
To set me higher?"

Few women could have borne so nobly and conquered so entirely a trial so proverbially hardening and embittering, and

had it not been for the long years' training in endurance and renunciation, doubtless she, too, might have failed. But as the time approached for Agnes' marriage, she took real pleasure in the preparations, and began to look forward with calm serenity to her life as she mapped it out for herself. She proposed to live with Jamie, now a prosperous young business man, as long as he should need her, and in case of his marriage, to make her home with either of her brothers or sisters who seemed to want her most.

In case she felt herself not essential to any, she could easily enter some one of the many avocations open to women. Her strong common-sense told her that she would most probably thus be thrown upon her own resources, and the mind naturally turned toward nursing as a profession. Her long training at home showed her that taste and talent alike lay in that direction, and she felt that it was a field in which there were many opportunities for doing good.

There was a hospital and training school for nurses in the town, and Margaret had friends whose influence, she was sure, would avail to secure her admission. She was a frequent visitor to the hospital, reading to and entertaining the patients, and she began to feel almost certain that her work would lie there. A lonely life, but she hoped to make it neither useless nor loveless.

(To be Continued.)

## The Family Fireside

### THE NEW HOUSE.

**M**R. BILHOLM—Well, how does the house strike you, now that it is finished?

*Mr. Unitt*—Why, it is fine, an all-round splendid residence. Ah-h-h—perhaps the upper windows might have been a trifle larger, and I would have a more pointed roof to the tower room.

*Mr. Bildholm*—Oh, would you?

*Mr. Unitt*—Decidedly. And it seems to me that the tower ought to have been on the east side of the building.

*Mr. Bildholm*—Think so?

*Mr. Unitt*—By the way, why didn't you build a wing for the music and billiard rooms? Do you know, it strikes me your house isn't large enough?

*Mr. Bildholm*—Oh, for one small family—

*Mr. Unitt*—But you have plenty of ground. These verandas, for instance, might have been five feet wider, at least.

*Mr. Bildholm*—Five feet? Wouldn't that be disproportionate to the height of the house?

*Mr. Unitt*—I would run the house up nine feet higher. In a country residence you can give scope to your ideas.

*Mr. Bildholm*—I have given scope to my ideas—

*Mr. Unitt*—Your ideas are too modest. Now, if you don't mind my being frank—

*Mr. Bildholm*—I don't mind it, in the least.

*Mr. Unitt*—I would say that southern chimney needs rebuilding.

*Mr. Bildholm*—It draws excellently well, so far.

*Mr. Unitt*—There's nothing so deceptive as chimneys. Let us hope for the best, but I'm afraid, in six months from now, it will look like the leaning tower at Pisa. Another thing, my boy—that upper turn in that front hall staircase of yours—do you know, I'm worried about that. If the house should take fire at night—

*Mr. Bildholm*—Well?

*Mr. Unitt*—You might escape the fire, but you'd be very likely to break your necks getting down those stairs.

*Mr. Bildholm*—Oh, I don't know.

*Mr. Unitt*—Of course, there may be no danger of this sort; I trust there won't be; still—

*Mr. Bildholm*—How does the sea view strike you from this spot? I can lie at night, and hear the waves beat.

*Mr. Unitt*—See here, you would better have placed your site fifty feet farther back. I'm afraid you'll hear the waves beating on your front steps, first you know! And say—I don't like to discourage you, but, Jove, you'll be a regular target for

storms. Look at that sweep of country! I shouldn't wonder if the first fair-sized wind storm will peel your roof off. Have you thought of that?

*Mr. Bildholm*—I hadn't—really.

*Mr. Unitt*—Think of it now! Take steps to have that roof extra strengthened. You'll be wise to see to it in time. Don't consider me a croaker—

*Mr. Bildholm*—No, no; certainly not!

*Mr. Unitt*—I do wish you had asked me out to see this place before you bought it! I know of a piece of property that would have suited you better, at a lower price, and three miles nearer the city. What a pity you didn't think of consulting me!

*Mr. Bildholm*—Would you care to go over and look at the coach house?

*Mr. Unitt*—Yes, let's go over. I might be able to offer you a suggestion or two.—MADELINE BRIDGES, in *Good House-keeping*.

### JOHN BURROUGHS' RUSTIC HOME.

**C**HE house is primitive and its construction economical, writes Clifton Johnson in *Good Housekeeping*. Its materials are largely from the woods around. The outer walls are of slabs, and the timbers and joists and studding are tree trunks of varying sizes hewn flat on one side. No effort is made to conceal them, and they add their own touch of rustic picturesqueness. The silver birch grows abundantly in the vicinity and has been used freely in the architecture of the interior. The warm glistening tints of the bark are quite charming—and how sweet and grateful the odor of the birch was within the dwelling when it was first finished! Birch saplings, split and shaved smooth on the flat side, have been nailed to the walls to stop the cracks, thus making a decorative paneling; and a partition of birch trunks set snug together extends half across the lower story, so there are virtually two rooms. Upstairs are also two rooms, divided and adorned in much the same way. The furniture has a like flavor of the woodlands, with sticks that have the bark on, and those that have curious twists and turns are freely used in the making.

A generous fire-place of rough stones gives the final touch of pioneer simplicity to the living room. Rude cliffs and splintered rocks abound on the swamp borders and there was no difficulty in finding suitable material. Mr. Burroughs claims that the chimney is one of the best in the state of New York. It is built on correct principles, with a narrow opening above the fire-place, but widening higher up. This secures a good draft and the fire never smokes—neither does Mr. Burroughs. As a boy among the Catskills he lived the old-fashioned life of the forefathers and was familiar with fire-place cookery. He prepares most palatable meals over his open fire, yet he depends a good deal on a little oil stove. You always find fruit and fresh vegetables, and, usually, honey in the honey-comb on his table, and he has meats and eggs and cereals, and, in fact, everything a person of simple tastes can wish.

Near by is a spring of wonderfully clear cold water that is almost as good as a refrigerator, and just behind the house is a cavern that serves as a cellar, to which descent is made by a rude ladder. In this and many other ways a visit to "Slab-sides," as Mr. Burroughs calls his forest retreat, partakes of the adventurous and of the romance of the frontiers. Here Mr. Burroughs lives much of the time except in winter, here he entertains his friends and chance callers, here he does his writing, here he sits and sees the days go by and listens to the messages of the wild creatures of earth and air; and this life is sweet and good to him. Few of us, perhaps, would enjoy the same seclusion to the same extent, and yet who would not delight in building and owning just such a home in some beloved nook among the trees, to which one could go whenever the spirit moved?

ALL THE TROUBLES of this world are born with wings.—*Mary E. Wilkins*.

EVERY ONE of us casts a shadow. There hangs about us a sort of penumbra—a strange, indefinable something—which we call personal influence, which has its effect on every other life on which it falls. It goes with us wherever we go. It is not something we can have when we will, as we lay aside a garment. It is something that always pours out from our life, like light from a lamp, like heat from flame, like perfume from a flower.—*J. R. Miller*.

## The Living Church.

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## Church Kalendar.



May 1—Friday. SS. Philip and James. Fast.  
 " 2—Saturday.  
 " 3—Third Sunday after Easter.  
 " 8—Friday. Fast.  
 " 10—Fourth Sunday after Easter.  
 " 15—Friday. Fast.  
 " 17—Fifth Sunday (Rogation) after Easter.  
 " 18—Monday. Rogation Day. Fast.  
 " 19—Tuesday. Rogation Day. Fast.  
 " 20—Wednesday. Rogation Day. Fast.  
 " 21—Thursday. Ascension Day.  
 " 22—Friday. Fast.  
 " 24—Sunday after Ascension.  
 " 29—Friday. Fast.  
 " 30—Saturday.  
 " 31—Whitsunday.

### KALENDAR OF COMING EVENTS.

May 19—Conv., Long Island, Maine, Quincy, Rhode Island, Western New York.  
 " 20—Conv., East Carolina, Kansas, Los Angeles, Nebraska, Southern Ohio, Virginia, West Virginia.  
 " 22—New York State Conv. B. S. A., Brooklyn.  
 " 24—Conv., Kentucky.  
 " 26—Conv., Chicago, Iowa, Lexington, Mississippi, Newark, Southern Virginia.  
 " 27—Conv., Maryland.  
 " 29—Convocation, North Dakota.  
 June 2—Conv., Easton, Fond du Lac.  
 " 3—Conv., Colorado, Delaware, Minnesota, Western Michigan.  
 " 9—Conv., Central New York, Connecticut.  
 " 10—Conv., Asheville, Marquette, North Carolina.  
 " 16—Conv., Spokane.  
 " 17—Conv., Duluth, Vermont.  
 " 21—Conv., Montana.  
 " 25—Conv., Oregon.

## Personal Mention.

The address of the Rev. RODNEY J. ARNEY is 1202 Second Ave., North, Seattle, Wash.

The address of the Rev. GEO. BILLER, JR., is changed from South McAlester, Ind. Ter., to 240 31st St., New York City.

The address of the Rev. W. P. BROWNE has been changed from Covington, Tenn., to Holly Springs, Mississippi.

The Rev. FRANK E. COOLEY has accepted the rectorship of Emmanuel Church, East End, Cincinnati, and of Holy Trinity Church, Madisonville, Ohio.

The Rev. ARTHUR DUMPER of Cleveland, Ohio, has entered upon the rectorship of St. Paul's Church, Norwalk, Ohio.

The address of the Rev. ARTHUR W. HIGBY is 31 West 4th St., Oklahoma City, Okl., at which point he has entered upon the rectorship.

The Rev. R. M. LAURENSEN has resigned the curacy of Trinity Church, Rock Island, Ill.

The address of the Rev. HERBERT A. MARCON is Brandon, Mississippi.

The address of the BISHOP OF MILWAUKEE is 222 Juneau Ave., Milwaukee, Wis.

THE REV. JAMES BENTON WERNER of Stamford, Conn., has been called to Grace Church, Norwalk, Conn.

THE REV. ARTHUR E. WHATHAM has accepted a call to the rectorship of Great Choptank Parish (Diocese of Easton), Maryland, and should be addressed at Cambridge, Md.

THE ADDRESS OF BISHOP WORTHINGTON until Oct. 1st, will be Care of Baring Brothers & Co., No. 8 Bishopsgate St. within, London, England.

### ORDINATIONS.

#### DEACONS.

KANSAS.—Bishop Millspaugh ordained to the diaconate, Mr. FRANK CAMPION ARMSTRONG, on the Fourth Sunday after Easter, May 10th, in Grace Church, Winfield. The candidate was presented by the Rev. Richard C. Talbot, Jr. The Bishop preached and addressed the candidate. Mr. Armstrong will be minister in charge of St. Thomas' Church, Eureka.

#### PRIESTS.

MONTANA.—On Monday, April 6th, in St. John's Church, Butte, Bishop Brewer ordained to the priesthood the Rev. MARSHALL GRANT LEDFORD, deacon in charge of St. Andrew's mission, Centerville. The sermon was by the Rev. Jno. Benners Gibble of St. Paul's. The candidate was presented by the Rev. S. C. Blackiston, rector of St. John's, and he, with the Rev. Mr. Gibble and the Rev. Mr. Fogarty of Hamilton, joined in the laying on of hands.

WESTERN NEW YORK.—On the Third Sunday after Easter, Bishop Walker ordained to the priesthood the Rev. STEPHEN F. SHERMAN, curate of St. Paul's, Rochester, in which church the ordination was held. The candidate was presented by the Rev. E. M. Parrott, rector of Trinity Church and the sermon was delivered by the Bishop.

### MARRIED.

PEARCE-NIGHTINGALE.—At All Saints' Memorial Church, Providence, R. I., on Wednesday, April 15th, 1903, by the Rev. Daniel Henshaw, S.T.D., great-uncle of the bride, assisted by the Rev. Arthur Morgan Aucock, MARY GREENE, daughter of Mr. and Mrs. George Corliss NIGHTINGALE, to HENRY PEARCE, JR.

### DIED.

NEILL.—Departed this life, at Washington, D. C., May 4th, MARY, the widow of the late James H. NEILL of Erie, Pa. Burial at Titusville, Pa.

"Lord, all pitying, Jesu blessed,  
 Grant her Thine eternal rest."

### WANTED.

#### POSITIONS OFFERED.

ORGANIST AND CHOIR LEADER for mixed surpliced choir in city of 15,000. Salary fair, with splendid opportunity for teaching. Address, TRINITY CHURCH, Alpena, Mich.

WANTED—A housekeeper in a clergyman's family; a comfortable home, and one child to take care of. Address, RECTOR, THE LIVING CHURCH, Milwaukee.

#### POSITIONS WANTED.

A REFINED, well educated lady desires a position as private secretary or travelling companion. Address, M. H., care THE LIVING CHURCH, Milwaukee.

A GRADUATE NURSE, best experience in all branches, desires a position with an invalid or as travelling companion. Highest references. Address, E. H., care LIVING CHURCH, Milwaukee.

ORGANIST AND CHOIRMASTER desires Church position. References and testimonials. Address J. E. STOTT, 315 Ramage Block, Omaha, Neb.

#### WANTED—HORSE.

A MISSIONARY in the Diocese of New Jersey needs a horse. His present beast is unserviceable on account of age. Any person having a suitable animal, or willing to subscribe to the purchase of one, may obtain further particulars by addressing Rev. E. M. RODMAN, Plainfield, N. J.

### MISCELLANEOUS.

LOAN—A young man studying to enter the priesthood of the Church, finds it necessary to secure a loan of \$300, that his education may be continued. Will give insurance as security. Best references. Not yet eligible to educational societies. STUDENT, care THE LIVING CHURCH, Milwaukee.

### PARISH AND CHURCH.

FOR SALE—Three-manual organ, containing 31 stops. At present in St. James' Church, 22nd and Walnut Streets, Philadelphia, to be removed to make way for a larger instrument. Apply to JAMES S. MERRIT, Accounting Warden, 1026 Ridge Ave., Philadelphia.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. BLOOMER, 229 Railroad Ave., Mount Vernon, N. Y.

ORGAN.—First-class Mason & Hamlin two-manual organ for sale. Apply RECTOR GRACE CHURCH, Millbrook, N. Y.

### TRAVEL.

EUROPE. Select two months' tour by new Steamship CEDRIC, largest in the world. Also long tour of Italy. Either tour, \$250. Apply at once. REV. L. D. TEMPLE, Flemington, B. 75, N. J.

### NEW YORK SHOPPING.

REFERENCES. Miss E. A. CUMMINS, 76 Third Place, Brooklyn, N. Y.

### INFORMATION BUREAU

As there are frequent inquiries addressed to THE LIVING CHURCH with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "INFORMATION BUREAU, THE LIVING CHURCH, 153 La Salle St., Chicago."

### OFFICIAL.

#### GENERAL THEOLOGICAL SEMINARY.

The annual meeting of the Associate Alumni of the General Theological Seminary, will be held in Sherred Hall, Chelsea Square, on Tuesday morning, May 26th, at half past ten o'clock.

The annual Reunion and Banquet will be held on the same evening at the Hotel Vendome. Information and tickets (price \$1.50) may be obtained upon application to the Rev. J. Nevett Steele, 410 W. 20th Street, New York City.

Arlington, N. J. JOHN KELLER,  
 May 9, 1903. Recording Secretary.

### RETREATS.

THE annual Retreat for Associates and Ladies at Kemper Hall, Kenosha, Wis., will begin with Vespers on Tuesday, June 16th, and close with the Holy Eucharist on Saturday, June 20th. The conductor, the Rt. Rev. R. H. Weiler, Bishop Coadjutor of Fond du Lac. Ladies desiring to attend will please notify the SISTER SUPERIOR.

A RETREAT for ladies will be given at Grafon Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Monday evening, June 15th, and ending Thursday morning, the 18th. Any ladies desiring to attend will please send their names to SISTER REBECCA, S.H.N., 65 East Division Street, Fond du Lac.

A TWO days' retreat for Priests will be held at Nashotah House, beginning on the evening of June 3d, ending June 6th. The conductor will be the Rev. Wm. McGarvey, Superior of the C. S. S. S.

Clergy desiring to attend please notify Rev. Dr. WEBB, Nashotah House.

### ACKNOWLEDGMENTS.

#### ST. JOHN'S COLLEGE, SHANGHAI, CHINA.

The Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, China, acknowledges with thanks the following gifts for the St. John's College Building Fund, received by the Treasurer of the Domestic and Foreign Missionary Society: Two parishioners, Grace, New York, \$10; a member of the Missionary Society, Grace, New York, \$20; Miss Grace Wilkes, \$100; Rev. H. R. Talbot, \$5; Trinity Church, Geneva, New York, \$2.50; Miss Mary L. Warren, \$5;

St. Stephen's Church, Philadelphia, \$173.45;  
Grace Church, New York, \$5.

Contributions from givers in the United States, \$7,091.52. Contributions in the field from Chinese givers, \$6,454.96. Amount still needed to complete the fund, \$11,453.53.

## NOTICE.

**The General Clergy Relief Fund  
of the Episcopal Church in the United States**

For Legal Title for use in making Wills see various Church Almanacs

**OBJECT: Pensioning of the Clergy and the  
Widows and Orphans of the same.**

This Fund systematically secures and pays out to nearly 400 annuitants (clergy, widows and orphans, the family unit) "upon the basis of need and character alone," without regard to age, diocese, or payment of premium or contributions, more money than any other organization in the Church attempting a like work.

Annual Subscriptions earnestly solicited.

All Churches and Clergy should be on the records.

Remember the Fund by Legacies and Bequests.

The General Convention recommends Quinquagesima Sunday for an annual offering from each church; that a Percentage of the Communion Alms be given to this Fund; that it be remembered in legacies and bequests; and give it the Royalty on the Hymnal.

This Fund and the Domestic and Foreign Missionary Society stand together in the general canons of the Church as the only two general, official societies so provided for—The Church's WORK and HER WORKERS. See Canon 8, Title 3.

Is the only Fund of nearly 30 Dioceses lately merged with it.

**Trustees:** THE RT. REV. O. W. WHITAKER, D.D., LL.D., President; THE RT. REV. CHAUNCEY B. BREWSTER, D.D.; THE REV. MORGAN DIX, D.D.; THE REV. REESE F. ALSO, D.D.; MR. WILLIAM ALEXANDER SMITH; MR. ELIHU CHAUNCEY, Sec'y; MR. GEORGE C. THOMAS; (MR. GEO. G. WILLIAMS, Treas.)

Central Office, THE CHURCH HOUSE  
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Rev. ALFRED J. P. MCCLURE, Ass't Treas.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to \$750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

*The Spirit of Missions* tells of the Missions' progress and is fully illustrated. Price, \$1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,  
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

## BOOKS RECEIVED.

UNION & ADVERTISER CO. Rochester.

*Saints and Festivals of the Christian Church.*

By A. H. Pomeroy Brewster.

E. P. DUTTON & CO. New York.

*An English Garner: Voyages and Travels,* Mainly during the Sixteenth and Seventeenth Centuries. With an Introduction by C. Raymond Beazley, F.R.G.S., Fellow of Merton College, Oxford, author of *The Dawn of Modern Geography*. In 2 vols. Price, \$1.25 net each.

J. B. LIPPINCOTT & CO. Philadelphia.

*The Temple Bible: The First and Second Books of the Maccabees.* Edited by W. Fairweather, M.A. Price, 60 cents net.

THE FRANKLIN PRESS CO. Petersburg, Va.

*The Young Churchman's Hymnal.* For the Use of Sunday Schools, Parish Schools, and Missions. 11th Edition, Revised and enlarged. Price, 10 cents, cloth binding.

BONNELL, SILVER & CO. New York.

*The Communion of Saints.* By Katharine Dix Lawrence. Price, 35 cents, net.

GINN & CO. Boston.

*General History of Commerce.* By William C. Webster, Ph.D., Lecturer on Economic History in New York University. Price, \$1.40; by mail, \$1.55.

THE MACMILLAN CO. (Through A. C. McClurg & Co.)

*Life and Letters of Brooke Foss Westcott, D.D., D.C.L.*, Sometime Bishop of Durham. By his son, Arthur Westcott. With illustrations. In two volumes. Price, \$5.00 per set.

WM. F. BUTLER. Milwaukee.

*The Art of Living Long.* A New and Improved English Version of the Treatise of the celebrated Venetian Centenarian, Louis Corrado; with essays by Joseph Addison, Lord Bacon, and Sir William Temple. Price, \$1.50.

# The Church at Work

## CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

## Clerical Changes.

THERE ARE several changes pending among the clergy of this Diocese. The Rev. H. B. Collier is leaving Watsonville to resume charge of the Holy Innocents' mission in San Francisco. This mission has been carried on as belonging to St. John's parish, but recently has been organized as a separate mission. Mr. Collier was there some years ago, and now returns. The Rev. E. B. Bradley resigns his position as curate of Grace Church, San Francisco, to become on Whitsunday rector of St. Stephen's Church in succession to the late Rev. Edgar J. Lion. The Rev. Clifton Macon, assistant at Trinity Church, San Francisco, on April 30, married Miss Janet Bruce, daughter of a vestryman of Trinity. He has been called to the rectorship of Trinity Church, Oakland, which was made vacant by the resignation of its founder, Rev. Dr. Bakewell, who becomes *rector emeritus*. The Rev. A. W. Stein of Lake Placid, New York, has received a call to St. Paul's Church, Oakland, and is here looking over the ground.

## CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop. Progress at Lancaster—Gifts at Wilkes Barre—Church Club.

THE EASTER offerings at St. James', Lancaster, were \$1,600, to go toward the proposed parish building, which will cost \$20,000, of which \$12,000 is already paid in cash and pledged.

CALVARY CHURCH, Wilkes Barre, has had a \$3,000 pipe organ presented to it; a reredos, altar cross, new electric chandeliers, vases

and altar desk—costing about \$2,000 more. The Sunday School now numbers 500.

THE EASTERTIDE meeting and dinner of the Church Club of the Diocese of Central Pennsylvania, was held in the city of Reading, at Mineral Springs Park, on Wednesday evening, May 6th, and, it being the annual meeting, the following officers were elected: President, James M. Lamberton, Harrisburg; First Vice-President, George N. Reynolds, Lancaster; Second Vice-President, Col. Chas. M. Clement, Sunbury; Third Vice-President, Henry Z. Russell, Honesdale; Fourth Vice-President, Guy E. Farquhar, Pottsville; Secretary and Treasurer, Frank C. Angle, Danville. The Club started a year ago with a membership of 102, added during year 26, and lost by death and resignation, four.

After dinner, Mr. William R. Butler, Mauch Chunk, acted as "Ruler of the Feast" most acceptably. Richmond L. Jones, Esq., of Christ Cathedral, Reading, made a graceful address of welcome, and Col. Clement gave an interesting account of the Eleventh Annual Conference of Church Clubs, held in Pittsburgh in January.

The topic, "Our Modern American Socialism," was discussed in an able and interesting manner by Messrs. W. A. Butler, Paul E. Wirt, Bloomsburg, R. L. Jones and Jacob C. Loose, Mauch Chunk. The toast "Our Bishop," which was enthusiastically received, was replied to by Bishop Talbot in his usual happy manner. The singing of the Doxology, and the benediction by the Bishop brought the exercises to a close. While not so largely attended as the previous meeting (the date being too near that of the diocesan Convention), this was considered as perhaps the most enjoyable yet held.

## CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop. CHAS. P. ANDERSON, D.D., Bp. Coadj.

Examinations—The Name—The Bishop Coadjutor—Men's Clubs—Woman's Auxiliary—The Bishop—Ascension Day—Death of Dr. Waters.

THE EXAMINATION of candidates for Holy Orders is going on this week; but the ordination may not be before St. Barnabas day.

AS THE TIME for the meeting of the annual convention approaches, interest in the proposed rectification of the official designation of the Church increases, and a preliminary discussion of the subject has been arranged as the Round Table Conference in the clergy house, on the morning of Monday, the 18th. The Rev. Dr. Little will preside, and the selected speakers are Rev. Messrs. W. C. DeWitt, Herman Page, C. Scadding, and Dr. W. W. Wilson.

THE BISHOP COADJUTOR, who has 21 Confirmation appointments this month, will leave with his family at the beginning of June for a couple of months' rest and recreation, in a rented cottage, some 360 miles north of this. All of them need this change for recruiting inasmuch as the winter and early spring have been trying times; much sickness, now happily nearly over, having caused anxiety at times to the Bishop and Mrs. Anderson.

SOME 50 men of Grace Church met at dinner in the Lexington Hotel on Thursday evening of last week. Mr. E. P. Bailey, senior warden, was in the chair, and introduced the following speakers: Rev. W. O. Waters, rector, Messrs. C. E. Field, John Hamline, and the Rev. Frank Du Moulin.

Most of the leading men of the parish were present. At the monthly meeting of the St. Peter's Men's Club, on the same evening, a very interesting address was delivered on the "Municipal Voter's League," which has done much for the promotion of civic purity by showing up the shortcomings of aldermanic candidates; thus securing the rejection at the polls of men whose public acts in the City Council had given them an unsavory reputation as servants of the people. The lecturer, Mr. Allen B. Pond, is himself an ex-secretary of the organization, and was enthusiastically thanked for his clear account of the League's method of proceeding. The club's annual dinner is announced for the evening of the 19th.

THE LAST noonday meeting of the Auxiliary for the year was held by the Chicago Branch, Thursday, May 7th, in the Church Club rooms. The programme, although largely impromptu, was one of the most enjoyable given this year. Miss Arnold, one of the vice-presidents, on her way back from the Bermudas, stopped in New York long enough to be present at a conference of diocesan officers held in the Church Missions House, Thursday in Easter week. She gave an interesting account of the speakers at that meeting. Miss Arnold spoke of the interest awakened in the East in the "Birthday Plan" for the United Offering, introduced by the President of the Chicago Branch, Mrs. Hopkins. The scene of the topic of the next speaker, Mrs. O. V. S. Ward, was located several thousand miles from the Church Missions House, and carried us, in imagination, far out in the Pacific Ocean to Bishop Restarick's new Jurisdiction—Honolulu. Mrs. Ward prefaced her address with a short history of Bishop Restarick's achievements in Church extension work in Southern California. She spoke of the amicable change of government in Hawaii a dozen years ago, which shifted the weight of Church matters, in the Islands, from English to American shoulders, and of the splendid efforts Bishop Restarick has already put forth to show that America is worthy of the charge. Mrs. Ward said that America's duty in this instance is unmistakable, and Hawaii places untold dependence on America's aid. The translation of a Spanish letter from Isable Arce, the recipient of the Mexican-McLaren Scholarship, written to Bishop McLaren to express her appreciation of the opportunity given her, was read by Mrs. Street. Mrs. Hopkins read a monthly calendar she had prepared, indicating the duties and obligations of all Auxiliary members, in their proper sequence. The offering was for Bishop Restarick; noonday prayers were said by the Rev. E. V. Shayler of Oak Park; and roll call showed the presence of 66 delegates from 29 branches.

A PERSONAL friend just returned from the East spent some hours with Bishop McLaren at Atlantic City last week, and reports him as utilizing very quietly, but with close observation of events, the retirement there; and, though unable to take active duty, he is as well as could be expected, in spite of attempted electrocution by the Chicago secular press.

ON ASCENSION DAY there will be five celebrations in the church of that name, where the great anniversary is always observed with much ceremonial. The preacher will be the Rev. T. Z. B. Phillips, rector of Trinity, who was also to be one of the speakers at the annual dinner of the men of St. Mark's on the evening of the 12th.

DR. L. C. WATERS, who has been conspicuously identified with missionary work among the Chinese in Chicago, died last week and was buried from St. Andrew's Church. Among the mourners were twenty Chinamen, who attended in their own hired carriages and afterward went to the cemetery. The

Rev. W. C. DeWitt, in an interview in the *Chronicle*, speaks in the highest terms of Dr. Waters' work and of the Chinese among whom he had labored. "They are more faithful to the Church and are better communi-



ALTAR AND ALTAR PIECE, ST. MICHAEL AND ALL ANGELS, BERWYN, ILL.

cants than are their white brethren," he says. "There was one man converted in the mission who went back to China as a missionary, and in one year he gave more to missions than it cost to run our mission for five years. That shows what a converted Chinaman can and will do."

#### COLORADO.

CHARLES S. OLMS TED, D.D., Bishop.

Debt Paid at Colorado Springs.

THE PARISH of Grace Church, Colorado Springs, is now entirely out of debt. Eight years ago the parish debt was \$12,000, and at that time a systematic attempt was made to commence work toward its payment. Various amounts have been raised in the interval, and it was hoped that at last Easter the entire amount would be raised. The offering of that day, however, left \$350 still to be raised, and on the evening of May 4th the announcement was made to the congregation that a friend had sent a check for that amount, thus clearing the entire debt. The parish is in excellent condition.

#### CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Missions Study Class—Old Register Discovered

—Church Consecrated at Noank—Episcopal Academy.

AT THE RECENT meeting at Bethel, of the Inter-parochial Missions Study Class, already noted, the papers were five in number: (1) "Roman Missions, Jesuits in the Northwest and Franciscans in Arizona and California"; (2) "Bishop Kemper and Nashotah"; (3) "Bishop Talbot and all out doors"; (4) "Bishop Tuttle's Missionary Episcopate"; (5) "Bishop Kip." A feature of much interest was the presence of Miss Sanford, the head of the Deaconess' House in Philadelphia. Her father, the Rev. David P. Sanford, D.D., long an honored clergyman of our Diocese, was associated with Dr. Breck in the early days of Nashotah. Miss Sanford gave some of his experiences in the Western field.

THE ANNUAL meeting of the Inter-parochial Missions Study Class for the New Haven Archdeaconry, was held in Trinity, Waterbury (the Rev. F. D. Buckley, rector), on Saturday, May 2. The subject was China.

HENRY DAVIES, PhD., of New Haven, Lecturer on the History of Philosophy and Aesthetics at Yale University, is to be curate at St. Paul's, Wallingford (the Rev. J. E. Wildman, rector). Dr. Davies is as already chronicled, a recent convert to the Church from Congregationalism.

A PARISH REGISTER of St. Mary's Church, Bocking, Essex, England, from 1561 to 1628, supposed to be lost, has been recently found, through the efforts of Mr. James J. Goodwin of Hartford. It indicates that a large proportion of the settlers of Hartford were from Bocking. Mr. Goodwin was engaged in genealogical researches in his own family, when he made the discovery.

THE BISHOP consecrated Grace Church, Noank, on Saturday, April 18. This is a ship-building place, on Long Island Sound, near New London. The Church was erected through the Sunday School Auxiliary of the Diocese.

PROF. E. D. WOODBURY will, at the end of the school year, retire from the head of the Diocesan Academy, at Cheshire. He has been a member of the faculty since 1865. His departure is deeply regretted, but he feels the need of rest, and that a younger man should be at the helm. As his successor there has been chosen Prof. Roland G. Mulford of Baltimore, a son of the late Rev. Elisha Mulford, LL.D.

#### DELAWARE.

LEIGHTON COLEMAN, D.D., LL.D., Bishop.

Sunday School Institute.

THE FIRST annual meeting of the Sunday School Institute of the Diocese was held May 6th in Immanuel Church, Wilmington (the Rev. Kensey J. Hammond, rector). The Bishop celebrated and preached. In the afternoon, papers were read by several Sunday School teachers upon subjects relating to Sunday School methods. Addresses were also made by the Rev. R. A. Castleman of Bel Air, Md., and the Rev. Dr. Munson of New Castle, Del. There was an evening service, at which addresses were made by the Rev. A. C. Powell of Baltimore and the Rev. L. N. Caley of Philadelphia.

#### GEORGIA.

C. K. NELSON, D.D., Bishop.

Rector for Macon.

A RECTORY is to be constructed for St. Paul's Church, Macon (Rev. J. M. Northrop, rector), and will stand on the ground between the church and the Appleton Church Home property. Some little delay in com-

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 CHICAGO

mencing the work has been involved by a question whether an alley running through the property, though owned by the parish, might be closed, and the consent of adjoining property owners is being solicited.

## KANSAS.

F. B. MILSPAUGH, D.D., Bishop.

## Greeting to the President—Theological School.

THE PRESIDENT of the United States, on his visit to Topeka, made the young ladies of the College of the Sisters of Bethany very happy by a kindly act. Though behind scheduled time *en route* to the Governor's mansion, he bade his carriage stop that he might receive a beautiful May-basket of flowers. Bishop Millsbaugh was presented, who in turn presented a senior in cap and gown, with the pretty gift. The President's few gracious words, heard by all on the campus, were a delightful memory to these young women.

THE KANSAS Theological School has closed its Easter session. Three candidates for priest's orders passed their examinations, and one for deacon's. The present faculty are the Bishops of Kansas and Oklahoma, Rev. Dr. Beatty, Dean Kaye, Rev. Irving Baxter, and Canon Burke. Bishop Brookes' semi-annual visit to Topeka for the Theological School is anticipated with pleasure.

## KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

## The Cathedral.

THE WOMAN'S ENDOWMENT ASSOCIATION of Christ Church Cathedral, having done a most successful work in the last six years in raising money for a permanent endowment of the Cathedral, is this spring engaged in a most important enterprise for that purpose. During the month of May a course of lectures is being given at the home of the President, Mrs. Powhatan Woodbridge. Five prominent physicians have agreed to deliver one lecture each on subjects of interest and importance, and many women are taking advantage of them to learn something of nursing the sick and, better still, ways to avoid sickness. One excellent feature of the undertaking is that of giving free tickets to about thirty women who will, after examination, receive a certificate from the doctors and perhaps be helped in this way to nursing as an occupation.

MISS HIGGINS, the missionary from Africa, will make a short visit to Louisville, to Mrs. Dudley, arriving on May 9th. She will address the St. Andrew's Church Sunday School on Sunday morning.

## LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

## Windows at Elmhurst.

SIX of the new memorial stained glass windows of St. James' Church, Elmhurst (Rev. E. M. MacGuffey, rector), were blessed by the Bishop in a special office prepared by the rector, on the 3d inst. All of the windows were built in Munich from designs especially made. Two windows have been very recently placed. The choir-chamber window is a study of angel figures after the great masters. It is the gift of a member of St. James' in memory of James N. Sterry and J. Herbert Smith, former organists of St. James'. The window of the Transfiguration bears the inscription: "Faithful unto Death. In humble thankfulness to God and in Ever loving Memory of George Edward and Herman Marquhardt Orton and their Father and Mother." This window is a study of Raphael's famous painting, and is a beautiful and striking specimen of the high-water mark in the art of stained glass. The contrast between the natural and supernatural is finely wrought, and the figure of the transfigured Christ is beautiful and impressive and without a touch of self-consciousness. The window is the gift of Miss Rebecca Orton of New Haven, Conn., in memory of her brothers and of her parents. The Messrs. Mayer & Co. of Munich have erected eleven windows in St. James', and will be commissioned to complete the series. They are now building the great chancel window portraying the Institution of the Holy Eucharist, after the design of a window erected by them in Barcelona, Spain. St. James' is known throughout the Diocese as the "Church of the Beautiful Windows." This parish will celebrate its two hundredth anniversary in October, 1904. Not only is it notable for these decorations recently made to the fabric, but the parish work is in excellent condition and is rapidly growing.

## LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

## Improvements at Pasadena.

PLANS for the enlargement of All Saints' Church Pasadena (Rev. William MacCormack, rector), have been drawn, according to which the church will be divided at the chancel, which latter will be moved far enough east to allow for considerably increased capacity in the nave. The cost will be about \$5,000. The past year has been very successful in a financial way, a rectory having been built at a cost of about \$5,300, all of which has been paid except \$1,500, while the church improvement fund now amounts to about \$1,800.

## MAINE.

ROBT. CODMAN, D.D., Bishop.

## Rector-elect for Bar Harbor—Dexter.

THE PARISH of St. Saviour's, Bar Harbor, has called to the rectorship the Rev. Stephen H. Green, a son of the first Bishop of Mississippi, and a priest well known in the Church at large. Mr. Green is a graduate of the Berkeley Divinity School, and was ordained deacon in 1871 and priest in 1873 by his father, the Bishop of Mississippi. After performing missionary work in Mississippi, he was Dean of the Cathedral at Dallas, Texas, from 1877 till 1882, and afterward successively rector of the Church of the Redeemer, Elgin, Ill.; of St. John's, St. Louis; of St. Michael and All Angels, Aniston, Alabama; of Grace Church, Kirkwood, Mo.; and then for the second time, rector of the Church of the Redeemer, Elgin, which latter position he relinquished last year, owing to ill health. The parish at Bar Harbor, which he has just been invited to take is one of the distinctively Catholic parishes in the State, where an excellent work has been done, and will no doubt be continued under his rectorship. The place is a summer resort of national fame, and the summer congregation is drawn from all parts of the country, the expenses of the parish being largely contributed by the visitors, while there is also a very considerable local work.

REPAIRS will shortly be made on the Church of the Messiah, Dexter, the foundation of which has been weakened by the periodical frosts, and requires much strengthening. It appears likely that help from outside will be required.

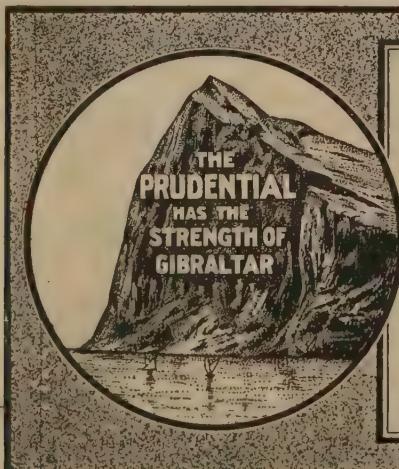
## MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

G. F. S.—Emmanuel House—Death of Mrs. Lyman—Church Consecrated at Amesbury—Notes.

THE ANNUAL TEA of the Girls' Friendly Society was held in Mechanics' Building on May 7. Over one thousand members and associates were present. The service followed in Trinity Church, where the Rev. Leighton Parks, D.D., preached the sermon from the text: "The King's Daughter is all glorious within." Dr. Parks emphasized three notes in a woman's nature, sympathy, helpfulness, and inspiration, and showed wherein these qualities could be manifested in daily life. The offering was given to the work of the Church in Manila under Bishop Brent.

THE ANNUAL EXHIBITION of Emmanuel House, under the charge of the rector of the Ascension, Boston, showed the usefulness of this enterprise as an educational institution. The past winter over four hundred children,



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and one hundred and seventy-five adults have been enrolled in its various classes, clubs, and organizations. Printing, the Sloyd system, shoe-mending, cooking, laundering, sewing, embroidering, knitting, crocheting, drawing, and painting, are some of its industries. It is largely supported by Emmanuel Church, and appeals to the whole neighborhood, where it is doing an excellent work among the poor and unfortunate.

THE FUNERAL of Mrs. Charlotte Dana Lyman took place from Christ Church, Cambridge, May 8. Bishop Lawrence officiated, assisted by the rector, the Rev. Prescott Evarts. Mrs. Lyman was the second daughter of the late Richard H. Dana, author of *Two Years Before the Mast*, and granddaughter of the poet of the same name. Her interest in Church work in Cambridge, and in Winnetka, Ill., was well known and valued.

ST. JAMES', Amesbury, was consecrated by the Bishop of the Diocese, May 7. Beside the rector of the parish, the Rev. Robert Le Blanc Lynch, the following clergy were present in the chancel: the Rev. Messrs. A. H. Wright, S. S. Babcock, J. W. Suter, and S. S. Spear. The present edifice is a new one, replacing the one destroyed by fire, a few years ago.

ST. PAUL'S CHURCH, Nantucket, under the charge of the Rev. G. Herbert Patterson, has paid all its past indebtedness, and is now enjoying unusual prosperity. The offering at Easter was \$209.

ON MAY 6, in Trinity, Boston, the Choir Guild Festival was held. Six choirs participated. The music was under the direction of J. Wallace Goodrich. At the same time, another section held the festival in the Church of the Messiah, under the direction of Mr. William A. Paull.

THE "OLD CORNER BOOK STORE," so historic in many years, and lately the meeting place of the diocesan clergy, will soon be torn down, and a modern building erected in its place. It has stood in its present location since 1712.

THE CHURCH parish house and rectory in North Attleborough will soon be renovated and repaired.

#### NEBRASKA.

GEO. WORLINGTON, D.D., LL.D., Bishop.  
ARTHUR L. WILLIAMS, D.D., Bp. Coadj.

Rector-elect in Omaha.

THE SUCCESSOR to the Rev. Charles H. Young, as rector of St. John's Church, Omaha, will be the Rev. Lucius D. Hopkins,



REV. L. D. HOPKINS.

now rector of St. Mark's Church, Waupaca, Diocese of Fond du Lac. Mr. Hopkins was graduated at Ripon College with degrees of B.A. and M.A., and at the General Theological Seminary with the degree of S.T.B., and was ordained deacon in 1885 and priest in 1886, both by the late Bishop Brown of Fond du Lac, in which latter Diocese his entire clerical work has been performed until the

present time. He was rector of St. Mark's Church, Oconto, from the time of his ordination to the priesthood until 1894, of Grace Church, Sheboygan, from that year until 1901, and of St. Mark's, Waupaca, from the latter year. For 15 years past he has been secretary of the Diocese, and for 12 years secretary of the Standing Committee.

#### MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

THE MISSION at St. John's, Evansville, conducted by Archdeacon Webber, was so largely attended that each day the church was filled to the doors, and many were unable to gain admittance. All of the denominational ministers attended. Never before has any religious teacher made so deep and favorable impression in this place.

#### NEWARK.

THOS. A. STARKEY, D.D., Bishop.

Improvements for St. Stephen's.

AN EXTENSION of 15 feet will be added to St. Stephen's Church, Newark, at an estimated cost of about \$6,500. The alterations have already been commenced, but have been stopped by a strike of the masons and builders.

#### NEW HAMPSHIRE.

WM. W. NILES, D.D., LL.D., D.C.L., Bishop.

Marriage of a Priest.

A WEDDING in which a large part of the Diocese is interested was that at which the Rev. William Porter Niles, a son of the Bishop, and Miss Serena Gertrude Sanders were united, at St. James' Church, Laconia, on the afternoon of April 30th. The Bishop, father of the groom, performed the ceremony, assisted by the Rev. G. H. Sharpley, rector of the parish. Mr. Niles was rector of this church for three years, and entered upon his present cure in Nashua last fall. The bride is the youngest daughter of the late Col. George A. Sanders of Laconia.

#### NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Many Improvements.

A NUMBER of the parishes of the Diocese report improvements. At Christ Church, Riverton, part of the Easter offering has been used in making the last payment on the parish house. The parish (of which the Rev. R. Bowden Shepherd is rector) now has a church, rectory, parish house, and grounds, valued at \$60,000, free of all incumbrances.

Trinity Church, Moorestown (the Rev. Robert McKay, D.D., rector), has also made a large payment on the debt of the parish house erected last year—\$1,000 having recently been given by the congregation toward the debt. Trinity Church, Elizabeth (the Rev. John R. Atkinson, rector), has purchased for \$3,300 the lot adjoining the church, on Chestnut Street. A beautiful silver chalice was recently given the church by a donor whose name is not announced. St. John's in the Wilderness, Glassboro (the Rev. W. J. Robertson, rector), has had the chancel refitted, and has received valuable gifts of altar vestments, stoles, surplices, etc. This church will celebrate on June 24th the twentieth anniversary of its consecration. St. Stephen's, Netherwood (the Rev. W. V. Dawson, rector), has a handsome new pulpit of oak, and a clergy desk and stall, given by contributions of the Sunday School, and a processional cross, six altar candlesticks, and a cover for the font, given by the Women's Guild. The work of the parish is progressing splendidly under the new rectorship. St. Mary's, Burlington, has a new lectern, a memorial of Mrs. Elizabeth Rich and her two sons, Thomas Hudson and John Couter Rich. At the Church of the Ascension, Gloucester (the Rev. Chauncey Emhardt, rector), the new tower has been completed, an addition built to the sexton's house, new sanctuary furniture provided, and a new altar and reredos and rood screen placed. The expense of these improvements was met by the congregation, with the assistance of \$300 in outside contributions, and about \$800 of labor freely given by the men of the parish. At Westville a mission work has commenced under the rector of the Gloucester parish, and already 30 families and 60 Sunday School children are enrolled.

AT CHRIST CHURCH, Trenton, the rector, the Rev. E. J. Knight, preached on Sunday evening, May 3d, to the combined lodges of the Sons of St. George, who have a large membership in Trenton. Mr. Knight spoke of the idea of Christian brotherhood, and urged its application in the solution of the labor problems and social disorder of the day.

#### NEW MEXICO.

JOHN MILLS KENDRICK, D.D., Miss. Bp.

Convocation—Church Consecrated at Silver City.

THE ANNUAL Convocation was in session from Thursday, April 30, to Monday, May 4, at the Church of the Good Shepherd, Silver City, N. M. (Rev. H. W. Ruffner, priest in charge). Only business of routine character was transacted. The subject of the Change of Name of the Church was not

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brought before the Synod. The Bishop's address made mention of the real spiritual progress discernible in the life of the Diocese. In spite of three important clerical changes during the year, statistics from the parishes and missions show results up to the standard. It was pointed out by the committee on the State of the Church, that the ratios of baptized and confirmed to communicants in the Missionary District are a little better than in the Church at large, as reported in the last *Living Church Annual*, while contributions per capita are just half the general average.

A determined effort to pay ten per cent. of the Bishop's salary was pledged, and it was recommended that missionaries in charge of circuits be in residence for several consecutive weeks at each of the stations under their charge, rather than to live at one place and merely give services at stated times to the other points in their territory.

Appointments and elections were made as follows:

Standing Committee: Rev. Henry Easter, President, El Paso, Texas; Rev. Geo. H. Higgins, Secretary, El Paso, Texas; Mr. L. Bradford Prince; Mr. Wyndham Kemp.

Examining Chaplains: Rev. Robert Renison, Rev. H. W. Ruffner.

Secretary of Convocation: Rev. George Hinson, Roswell, N. M.

Treasurer Missionary District: Mr. R. J. Palen, Santa Fe, N. M.

Treasurer Convocation: Mr. W. J. Johnson, Albuquerque, N. M.

Registrar: Rev. Robert Renison.

Delegates to Missionary Council: Rev. Henry Easter, Mr. W. H. Newcomb.

Secretary Woman's Auxiliary: Mrs. Elizabeth R. Livesay, Marfa, Texas.

Beside the Holy Eucharist on Friday and Sunday, Matins and Evensong were said daily during convocation. On Thursday evening a class of twelve (the second of the year) was confirmed by the Bishop; the Rev. Robert Renison preaching the sermon.

On Sunday morning the Church of the Good Shepherd was consecrated, in connection with the formal convocation service, the Rev. Henry Easter being the preacher; and Sunday evening there was a brief service with series of addresses by the Rev. Messrs. Joseph Darling of Marfa, Texas; Geo. Hin-

congregation weak in numbers and means. Now they have a substantial, excellently equipped church building, and a comfortable rectory (finished last year) on well-kept grounds, the whole valued at \$10,000. And recently they have had encouraging indications of renewed life, for in the last two years the number of communicants has increased over 50 per cent., and the value and efficiency of their equipment bettered by some 75 per cent.

#### NEW YORK.

HENRY C. POTTER, D.D., LL.D., D.C.L., Bishop.

Sunday School Conference—Requiem for Sister Mary—Acolytes' Celebration.

AT THE Crypt Conference of Sunday Schools, in session on the 11th, the Secretary of the New York Sunday School Commission reported, in part, as follows:

"The Bishop has kindly placed an additional room at our disposal, so that two large rooms are now occupied with our stock of Lesson Books and our Sunday School Exhibit. This Exhibit is constantly increasing, until now it numbers, we reckon roughly, more than 7,000 samples of Sunday School Books, Lessons, Maps, Models, Pictures, Medals, and Aids of every conceivable nature. The Reading Courses seem to be better appreciated outside of our own Diocese. California, and Ottawa, Can., have both reprinted a number of these Courses for circulation among their teachers, with high commendation of our Commission for their issuance. Possibly our city teachers in New York have not opportunity sufficient, 'mid their many social duties, to devote to such study as they would wish. Members of the Commission have delivered a number of addresses in the interest of Sunday School Betterment.

"General interest throughout the country has also been quietly spreading, as heretofore. The Iowa Commission has been quickened into life, through the efforts of Rev. Mr. Biggs, formerly of New York. The California Commission is starting a Sunday School Exhibit of Lesson Helps, similar to ours; gathering sets of Travelling Book Libraries for the education of teachers, and printing in pamphlet form the Study of Thirty Graded Sunday Schools by the Secretary of the New York Commission. The editorial labors of the Office Secretary and the Lesson Committee have assumed prodigious proportions within a year.

"In June last, The Young Churchman Co.

#### Poor Dominic.

BETWEEN THE DEVIL AND THE DEEP SEA.

A clergyman of Gresham, Neb., who drank coffee for many years suffered from chronic insomnia and from terrific headaches when he quit coffee. He says: "I have been a very heavy user of coffee for so long and have seen its effects so clearly that there is now no doubt in my mind concerning its injurious effects upon the nervous system.

"While a coffee user I was unable to sleep for hours after retiring at night and on the other hand terrific headaches resulted if the regular hour for drinking coffee passed and I did not get it so I was in a miserable position.

"But I found a firm friend in Postum Cereal Coffee and from the very time that I adopted Postum all these evil effects vanished. I now enjoy sound sleep and improved appetite and a decidedly clearer complexion and I am convinced that better health and a longer life would be the result of its general use. I have a friend who has been a user of Postum for several years and the story of her recovery from neuralgia of the stomach simply by using Postum in place of coffee seems almost too wonderful to be true. Many times she was near Death's door and the doctors had frequently given her case up as hopeless but she was entirely healed by leaving off coffee and using Postum. It is a pleasure to say these good things about Postum." Name given by Postum Co., Battle Creek, Mich.



CHURCH OF THE GOOD SHEPHERD,  
SILVER CITY, N. M.

son of Roswell, N. M.; and Wm. Renison of Masilla Park, N. M.; upon the subjects—"A Religion for Every Day," "A Religion to Stand the Wear and Tear," "A Religion that is Up-to-date."

At the closing Evensong, that of Monday, the Bishop blessed a very handsome silver communion service, consisting of chalice, paten, credence paten, and two cut-glass cruets, memorials of Dr. G. W. Bailey and Mrs. Mary E. Bailey, for years active in the Church at Silver City.

The consecration of the Church of the Good Shepherd is, to its people, a seal of success after years of patient service, and an earnest of fruits to appear, for which they have labored and waited. The church has been built without one cent of debt and without one dollar of help from without, by a

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became our Official Publishers of the Lesson Series. Since then, our new Courses of Lessons, following the heuristic or Source Method of the first set, have been: *The Life of Jesus Christ* (Historical Treatment for the Junior Grades); a Two-year Course on *Old Testament Stories*; and a Course on the *Life and Work of St. Paul*. Two of these, the *Life of Christ* and of *St. Paul*, are already out of print. They have both undergone revision, and are now in press for the second edition. The spread of the Graded Source Method System among the churches of the entire country has been marvelous.

"The sales of the Supply Department of the Commission last year amounted to almost \$3,000. A slight profit accrues to the Commission; but very slight, in proportion to the additional expenses involved, as clerk, door boy, telephone, etc. In fact the finances of the Commission have been in a deplorable condition. Since December we sent out over 1,000 printed appeals to laymen and women of the Diocese, and received contributions from this circularizing of but \$26. Personal letters were written by prominent members of the Commission to rectors of parishes in the metropolis, with well-nigh insignificant returns, save from some half-dozen large parishes, who shoulder a major portion of the burden. The Bishop has personally shown his interest in the important work of the Commission by a large individual contribution. Yet in spite of stringent and injurious economy hampering and restraining our work, there is a deficit of more than \$300 at present in the General Treasury, with expenses of an equal amount to be met before the fall diocesan Convention.

"For several years we have put forth a splendid series of Training Classes. They have been successful beyond anticipation. An average of 300 teachers each year were in training in the parishes, taking one or more of such classes.

"This fall we sent out what is by far the strongest list of teachers we have ever offered, as a whole. Our tested and tried teachers were on it. Important and ever-recurring topics were covered in the series. Yet but two classes and three conferences were held, the two classes being the special ones arranged by St. George's for their own teachers, whom they so thoroughly train each year. Four or five churches dallied with the matter considered, and even in two cases arranged definitely for Extension Courses, but later on, for one cause or another, could not consummate the plan."

A REQUIEM was said in memory of Sister Mary, Superior of the House of Mercy, Inwood, at the Church of the Transfiguration, New York, on Tuesday, May 12th.

THE SOCIETY of St. John the Divine, composed of the acolytes of the Church of the Redeemer, 153 W. 136 Street, have been in the habit for some years past of inviting the acolytes of the city parishes to assist them at solemn vespers on the Feast of St. John, *ante Portam Latinum*, their patron saint, Wednesday evening, May 6th, solemn vespers was sung at the church by the Rev. C. W. Douglas, curate, assisted by the Rev. Horace M. Ramsay and the Rev. Cortland H. Mallory, with Mr. Edward H. Hooper, Seminarian, as master of ceremonies. Forty-five visiting acolytes, vested, assisted at the service. At the *Magnificat* the altar was censed, and after the prayers a solemn procession was held through the church, the thurifer and boat-bearer leading, followed by the cross-bearer, choir, visiting acolytes, crucifer, four torch-bearers, sub-deacon, deacon, officiant. The ministers of the vespers were vested in a magnificent set of cloth of gold vestments, cope, dalmatic and tunicle. The preacher was the Rev. Paul H. Birdsall, rector of Grace Church, Diocese of Albany. After the service the visiting acolytes were entertained in the new parish house at the rear of the church, a three-story brick building having recently been purchased by the church for this purpose.

## NORTH DAKOTA.

CAMERON MANN, D.D., Miss. Bp.

Greetings in Jamestown.

THE NEWLY appointed rector of Grace Church, Jamestown, the Rev. Edward Welles

Burleson, entered upon his work in that parish on the 3d Sunday after Easter, which date was also notable in the parish by reason of the return of the venerable and beloved senior warden, Mr. B. S. Russell, in health and vigor, after having survived an operation for appendicitis at Rochester, N. Y. Mr. Russell may easily be called "the Grand Old Man of the Church in North Dakota," and he has many times served as delegate from that Missionary District in General Convention. He had requested that a special office of thanksgiving for his recovery be offered on that day, which was done at the mid-day Eucharist, after the Creed.

## OHIO.

WM. A. LEONARD, D.D., Bishop.

Toledo Notes—Toledo Convocation for Correction.

THE WOMAN'S AUXILIARY of Toledo held its spring meeting in the parlor of Trinity Church. Reports from the several branches showed improvement in some. The largest amount was raised by Trinity Church, being over \$259. A paper was read by the Rev. G. Pitblado on Chinese Education, which subject was continued in an address by the Rev. L. E. Daniels. Mrs. Wolverton was elected secretary-treasurer in place of Miss Sawyer, and St. Mark's was announced as the place of the next meeting. In the evening a farewell reception was held for the curate, the

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Rev. C. W. Baker, who has accepted the rectorship of St. Alban's, Cleveland.

ST. JOHN'S CHURCH, Toledo, has recently had a mission conducted by the Rev. W. F. Mayo of the Order of the Holy Cross, whose impressive addresses must bring good results.

THE TOLEDO CONVOCATION met in Calvary Church, Toledo (the Rev. L. E. Daniels, rector), on Tuesday, April 28th, and continued in session until Thursday afternoon. All the clergy of the Deanery were present and the Bishop attended the Wednesday sessions. The meeting was opened with Evensong and a sermon by the Dean of Convocation, the Rev. G. F. Gladding Hoyt. On Wednesday the Bishop read a paper on "The Cathedral and its Work." The unanimous desire was expressed that this paper might be published.

During the missionary session the Rev. T. N. Barkdull presented to Convocation a handsome silver communion service, the gift of the ladies of the Woman's Auxiliary in Toledo, for use in the missionary work of the district. A discussion took place on the reconstruction of the legal title of the Church, opened by a paper by the Rev. J. H. W. Fortescue-Cole, on "The Influence of the Name of the Church upon Mission Work." The Dean appointed a committee to bring forward resolutions on the subject and on the recommendation of this committee the following were adopted by the meeting:

"WHEREAS, The General Convention, through its Joint Committee appointed at San Francisco, has requested the Conventions of the various Dioceses to express an opinion as to a change in the legal title of the Church, *Resolved*—

"1, That this Convocation desires such a change.

"2, That the new title should clearly express the Apostolic character and historic position of the Church.

"3, That, considering the fullest discussion of this matter to be most necessary, the determination of the time for taking such proposed action should be left to the judgment of the General Convention under the guidance of the Holy Ghost."

The Rev. Dr. McDonald was appointed to propose these resolutions to the diocesan convention as a memorial from the Toledo Convocation, and Mr. Fortescue-Cole's paper was ordered to be published.

At the Sunday School session, the general subject being Confirmation, papers were read on "The Influence of Confirmation upon the Training of the Church's Children," by the Rev. C. W. DuBois; on "When Should a Child be Confirmed?" by the Rev. C. W. Baker; and on "The Confirmation Class," by the Rev. H. E. Cooke, President of the Diocesan Sunday School Institute. At the general session a paper on "The Provincial System" was read by the Rev. W. A. Grier. The Rev. Dr. McDonald read a paper on "The Prophetic Office in the Christian Ministry," which was followed by a very interesting discussion, bringing out emphatically the necessity of the clearest teaching of Church doctrine.

#### OKLAHOMA AND INDIAN TERRITORY.

F. K. BROOKE, D.D., Miss. Bp.

Church Consecrated at Checotah, I. T.

A MEETING of the Eastern Deanery of Oklahoma and Indian Territory was held at Checotah, Ind. Ter., on the 6th inst. The principal event of the day was the consecration by the Bishop, of St. Mary's Church. The Sentence of Consecration was read by the Rev. A. Basil Perry, rector of the mission, and the sermon preached by the Rev. Geo. Biller, of South McAlester.

St. Mary's Church was built largely by the efforts of the former missionary, the Rev. A. V. Francis. He visited Checotah for the first time three years ago and found a small handful of communicants. Though able to

visit the town only twice a month, he soon succeeded in arousing interest and enthusiasm, and before long built a church and presented a large class for Confirmation. Since last Ascension, the mission has been without a minister, but the good people have taken advantage of the opportunity to pay off all indebtedness and to make many improvements, so that to-day the little mission is entirely free from debt and worships in one of the best equipped churches in the district. In the past twelve months the guild alone has raised over \$600. The present rector took charge two months ago, but is able to give but one Sunday a month to this mission. The Bishop hopes soon to be able to make arrangements by which services may be held at least twice as often in this place, where they are so much appreciated.

#### PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.  
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Requiem for Father Welling—D. A. R.—Sunday School Auxiliary—Rector-elect at Calvary.

THE "MONTH'S MIND" for the repose of the soul of the late Alden Welling, priest, was kept at Calvary Church, West Philadelphia, of which he was rector, on May 12th and 13th. On Tuesday evening, May 12th, Vespers of the Dead were sung, and a sermon was preached by the Rev. H. H. P. Roche, rector of the Church of the Transfiguration, who was for many years an intimate friend of the dead priest. A series of requiem masses were offered on Wednesday, the celebrants being the Rev. Messrs. C. F. Brookins, F. D. Ward, W. K. Damuth, H. H. P. Roche, D. I. Odell, C. Thacher Pfeiffer, Wm. A. McClenahan.

A SPECIAL service was held by the Quaker City Chapter of the Daughters of the American Revolution in Gloria Dei (Old Swedes) Church on Sunday, May 10th, in commemoration of the 128th anniversary of the Second Continental Congress, and the capture of Fort Ticonderoga. A sermon was preached by the Rev. Samuel P. Kelly, rector of St. Barnabas' Church, Haddington.

AT THE ANNUAL service of the Sunday School Auxiliary of the Diocese held in the Church of the Saviour, West Philadelphia, on Saturday, May 2nd, the total amount of the Sunday School offerings for general missions was \$26,196.58.

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This reprint of the two principal works of the late Dr. Ewer, sometime Rector of St. Ignatius' Church, New York, is especially timely now, when the subject of Catholicity is being largely discussed, and when the study of the work and office of the Holy Ghost is more common. The books were widely read a quarter century ago, and should be equally familiar to the present generation.

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THE REV. WARREN KIEFER DAMUTH, curate of St. Mark's Church, has accepted a call to the rectorship of Calvary Church, West Philadelphia, made vacant by the death of the Rev. Alden Welling. He is a native of the State of Maryland; was educated at Gettysburg College, and the General Theological Seminary; ordained deacon by Bishop Potter in 1896 and priest by Bishop Millsbaugh in 1897. He was curate for one year at Grace Cathedral, Topeka, Kansas, and, since October, 1897, at St. Mark's, Philadelphia.

#### THE PHILIPPINES.

CHAS. H. BRENT, D.D., Miss. Bp.

#### Note from the Bishop.

BISHOP BRENT sends the following bit of news to his former parishioners in St. Stephens, Boston, which describes in part, the nature of his missionary labors there:

"It took us seven days from Bontoc to Inguefao, where we said good-bye to the last of our savage friends. The people of the Cagagan are Filipino—Cagagan and Ilocano. Time fails us to tell you of the week in Inguefao; of the hospitality of the people, of their interest in the Church, of the anniversary of the Pope which was celebrated by a special High Mass which we attended by invitation, and of the services we had when I preached to the Filipinos through an interpreter, of the deer hunt gotten up in my honor, of the trip down the Cagagan river, with some charming Spanish people, of our stay and work in Aparri, where I had a Confirmation and a Baptism. We go now to see the Iguianes in the Province of Abra, which is reached by a raft from Viger. Then we shall set our faces towards Manila, reaching there by Palm Sunday, after a trip of about 800 miles by land and water.

"You would not recognize the sunburnt man in a blue army shirt, brown riding suit and leather leggings, as your once rector; but the same heart beats unchanged, beneath the unwonted costume, and sends you now a message of love. 'May God build you up more and more into the imperishable fabric of His holy Church. Be true to your opportunities, loyal to your consciences, daring in your undertakings for your God and your country."

#### PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

#### Church Club.

THE ANNUAL MEETING of the Church Club of the Diocese of Pittsburgh was held on Wednesday evening, May 6th, following an informal dinner, in the rooms of the Monongahela Club, Pittsburgh, to which about nine



CHRIST CHURCH, GREENSBURG, PA.

[See THE LIVING CHURCH, May 9th.]

ty members sat down—Mr. Reuben Miller, President of the Club, in the chair. The President rendered his annual report, which showed the Club to be in a very flourishing condition at present, the total membership being now just 200, an increase of 49 since January 1st. This is no doubt the largest increase during the period of any Church Club in the country, and due in part to the interest stimulated by the annual convention of Church Clubs, held in Pittsburgh last January. Officers were chosen as follows: President, John B. Jackson; First Vice-President, C. E. E. Childers; Second Vice-President, Hon. Jas. W. Brown; Treasurer, W. L. Lenhart; Secretary, Wm. C. Lynne; Assistant Secretary, Frank R. Fortune. Trustees for three years: Edward T. Dravo, Edwin G. Smith, Wm. McConway.

Mr. R. G. Cornelius read an instructive paper on "Current Topics," touching upon the proposed Change in Name, changes in the Constitution of the Church regarding Presiding Bishops, representation of Missionary Dioceses, formation of new Dioceses, and the authority of the Bishops for special forms of worship, all of which are to be discussed at the annual convention of the Diocese, to be held next week. Mr. Cornelius' paper also referred to the coming Church Congress, which is to be held in Pittsburgh next November; the Rainsford incident, and other current matters. This was followed by a spirited discussion, in regard to the proposed Change in Name, as the outcome of which, the following resolution was proposed by Mr. Reuben Miller, and, on being put to a vote, was adopted by a considerable majority:

"Resolved, That, without presuming to influence in any manner the action of the delegates to the coming diocesan convention, we wish to express our opposition to the Change of Name."

Announcement was made that the Rev. F. L. Hawks Pott, President of St. John's College, Shanghai, will address the Club at a special meeting to be held on May 15th, on the subject of "Opportunities, Methods, and Results of the Church's Educational Work in China."

The Pittsburgh Church Club is in highly prosperous condition just now, and rapidly growing.

#### QUINCY.

Rock Island—Episcopal Work.

ON ACCOUNT of continued ill-health, the Rev. Dr. Sweet of Trinity Church, Rock Island, has tendered his resignation as rector, after nearly twenty years of service. The vestry have declined to accept his resignation and have granted him one year's leave of absence, beginning June 1st. In the meantime they are looking for a priest to take charge of the parish for one year. Communications may be addressed to the secre-

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tary of the vestry, Hon. Lucian Adams, Rock Island, Ill.

THE BISHOP OF SPRINGFIELD is making some needed visitations in the Diocese, confirming classes and otherwise doing what he can to meet the present emergency. He was at Peoria last Sunday and in an interview in a local paper he stated some of the reasons why the name American Catholic should be assumed by this Church.

#### WASHINGTON.

H. Y. SATTERLEE, D.D., LL.D., Bishop.

#### Woman's Auxiliary

THE CLOSING service and annual meeting of the Woman's Auxiliary took place in St. John's Church and parish hall on Tuesday, May 5th. The rector, the Rev. Roland C. Smith, D.D., spoke briefly at the opening of the work of missions as the very soul of Christianity, without which it could not exist. There was a large attendance of members of the Auxiliary, who, at the close of the service, adjourned to the parish hall, where they had the pleasure of welcoming Miss Emery, the general Secretary. After a short review of the work of the year by the President, Miss Wilkes, it was given in detail in the reports of the corresponding and recording Secretaries. The general work undertaken by the diocesan Auxiliary included the raising of \$250 for Bishop Rowe's travelling companion, and contributions for Bishop Brent's work in the Philippines. The total value of boxes sent, and donations of money, amounted to \$5,548.27. A report was also made by the Junior Auxiliary showing that there are now 15 branches within the Diocese. The election of officers resulted in the continuance of those of last year, with the addition of another vice-president.

Another meeting was held in the evening of the Auxiliary day, which was most enjoyable. The Rev. Dr. McKim presided, and some earnest words, based upon this saying of the late Archbishop of Canterbury: "It is the duty of every Christian, without exception, to make it part of his religion to spread the knowledge of the Gospel." Miss Emery made one of her most effective addresses, suggesting that the members of the Auxiliary, who are usually only a small number in any one parish, should try in many ways, and not only by presenting one set of ideas, to interest other Churchwomen in its work. Lastly there was a very delightful account by a bright young lady doctor of what she saw of the work of missionaries, while travelling in the Orient in pursuit of scientific and medical knowledge, and of how she had known prejudice melt away, and the strongest opponents of missions converted by what their own eyes had seen.

#### WESTERN NEW YORK.

W. M. D. WALKER, D.D., LL.D., B.D., D.C.L., Bishop.

New Archdeacon of Buffalo—Death of Rev. Peyton Gallagher.

AT THE RECENT meeting of the Buffalo Archdeaconry, held at Lockport, the Rev. G. W. S. Ayres, rector of St. Paul's, Mayville, was the first choice of three names presented to the Bishop for appointment as Archdeacon of Buffalo, and the Bishop has made the appointment, which has been accepted. Mr. Ayres has been rector of Mayville ten years and will enter upon his duties as Archdeacon immediately after the Diocesan Council. He will reside in Buffalo.

THE REV. PEYTON GALLAGHER, M.A., died at his home in Geneva, N. Y., on Saturday, May 9th. He was born Nov. 13, 1825; was graduated at Hobart College, 1846, and at the Theological Seminary of Virginia, 1851; ordered deacon by Bishop De Lancey, Sept. 21, 1851; served as missionary in North Carolina, Western New York, Hawaii, and Wisconsin, from 1855 to 1873, when, unable

from ill-health to take charge of a parish, he returned to his Western New York home, and gave such missionary services as he could till within a few years. A scholarly and genial man, a faithful Churchman, a devout Christian, a patient sufferer—has been taken to his rest.

#### CANADA.

##### News of the Dioceses.

##### Diocese of Quebec.

THE NEW headmaster of Bishop's College School, Lennoxville, reached Quebec from England, May 2nd. He is the Rev. E. J. Bidwell. He was met by Principal Whitney and representatives of the staff.—THE Rev. Mr. Watkins, rector of the church at Campbellton, Diocese of Fredericton, and formerly classical professor at Bishop's College, Lennoxville, has been appointed rector of Trinity Church, Quebec.

##### Diocese of Rupert's Land.

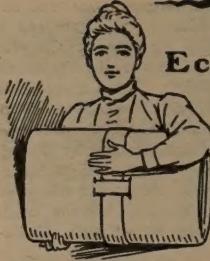
ARCHBISHOP MACHRAY'S health is thought now to be entirely restored. The wounds necessary for the treatment of the disease have healed and he is expected back in Canada very soon.—ON SUNDAY last an Ordination was held in the historic Cathedral church of St. John, Winnipeg, when five of the students of St. John's College were admitted to the diaconate, and two to the priesthood. In the absence of the beloved Archbishop in England, the Rt. Rev. John Grisdale, D.D., Bishop of Qu'Appelle took the service. The Rev. Canon Murray preached. The Very Rev. Dean Matheson presented the candidates, who were: Priests—Rev. H. Wilson and Rev. E. W. Summerscales, B.A. Deacons—Messrs. George Horrobin (Gospeller), James Vallalley, B.A., Richard Cox, Frank B. Lys, Albert L. Murray. There will be a second Ordination next month after his Grace arrives, when several who were unable to come in last Sunday will be admitted to the Priesthood and two, who are coming from England, will be made deacons.

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